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The Songs of a Saintly Soul

Suggestions for a Sunday Evening Service of Song, or for the Week-Night Devotional Meeting

REV. FREDERICK G. BULGIN, Martford, Pa.

Sing—"Lord speak to me that I may speak."
—F. R. Havergal.

Several years ago I read an unpretentious little volume that did me a world of good, "The Memorials of Frances Ridley Havergal." The book contains no thrilling incidents, no dramatic moments. It is the simple record of a life passed in quietness and sometimes in ill health. But throughout it all there breathes an intense devotion. That same devotion is found in all the beautiful hymns that Frances Ridley Havergal wrote. These hymns have become the cherished possession of our great hymnals and continue to feed and keep alive the spiritual life of worshipers everywhere.

Like all who have been fruitful in the service of the Master, Frances Ridley Havergal had a very definite and certain experience of religion.

She had a good, and godly mother, who taught her when she was but a little child that "nothing but the blood of Christ" could make her little girl clean and lovely in God's sight.

Just a little while before the mother's death she said to her little daughter, "Fanny dear, pray to God to prepare you for all that he is preparing for you." These words became her life-long possession. A few weeks before her own death she said, "The words that Mamma said to me in 1848 have been a life-long prayer with me."

She also remembered through all her days some other words of her mother. She said, "Dear child, you have your own little bedroom now, it ought to be a little Bethel." She was too young to know what her mother meant at the time, but later she read in the book of Genesis of how Jacob said, "Surely the Lord is in this place and I knew it not. This is none other than the house of God, and this is the gate of Heaven. And he called the place Bethel." Then it dawned upon her child-mind what her mother had meant. It was that she should make of her own little bedroom a house

of God and a gate of heaven. And this she truly did.

Read—1 John 1:1-10.

Sing—"Who is on the Lord's side?"—F. R. Havergal.

In the course of time Frances Ridley Havergal went away to boarding school, and here she came under blessed influences. The head of the school was not content merely to grind so much knowledge into the heads of her girls. She loved their souls and longed above all else that each young life committed to her charge should come to a knowledge of redeeming grace and learn to know Jesus as a personal Saviour. "She prayed and spoke with us, together and individually," wrote Frances Havergal, "and many dated from that time their real conversion to God, and went home rejoicing in a newly found Saviour." Every day more were added to the Lord among those girls. Fanny longed intensely that she too might find the Saviour and wept and prayed day and night. Fanny Havergal had a particular chum at the school, and one evening during this time of her own spiritual distress she sat opposite her chum at tea. She noticed a new and remarkable radiance about the countenance of her friend. She felt sure that something had happened. As soon as tea was over, her chum sat down by her side. She threw her arms around her and said, "Oh, Fanny, dearest Fanny, the blessing has come to me at last; Jesus has forgiven me I know."

Then she confided to Fanny that although everyone had supposed her to be a Christian, she was not one, but that she had been seeking and praying for a long time. That day the words, "Thy sins be forgiven thee," had struck her suddenly, and there had come to her the joyful power of believing in the love and might of a gracious Saviour.

This event had its influence on Fanny Havergal. She longed more earnestly than ever to find the Saviour. She felt she would have given

anything she possessed to have found that joy of the Lord. She at last obtained courage enough to speak to an older friend about her longing. Her friend knowing that they who seek must find, said to her, "Fanny, I am sure it will not be long before your desire is granted." In a little while it was so. She came to that place in her life where the soul and its Saviour were made known to each other. There came into her heart a great flood of joy. The Bible became a new Book. Wonderfully sweet was the reading of it. Thus Frances Ridley Havergal began her life of service for her Master.

Sing—"Thy life was given for me."—F. R. Havergal.

Having given herself to Christ she sought to live for him. But God was to take her, as he has taken so many of his servants whose lives have turned many to righteousness, into a richer and deeper experience.

She one day received a little book with the title, "All for Jesus." It set her thinking, for she had already felt there were "regions beyond" of blessedness in the Christian life to which she had not attained. Then there came home to her those words found in John's epistle, "The blood of Jesus Christ, his Son, cleanseth us from all sin." Under the illumination of the Holy Ghost this verse brought a great blessing upon her soul. She said later, "It was on Advent Sunday, Dec. 2, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light. There must be full surrender before there can be true blessedness. I was shown that the blood of Jesus Christ, his Son cleanseth us from all sin, and then it was made plain to me that he who had thus cleansed me had power to keep me clean; so I just utterly yielded myself to him and utterly trusted him to keep me." She said that the blessing she then received lifted her whole life into sunshine. All she had previously experienced was but as pale passing April gleams compared with the fullness of summer glory.

Sing—"Golden harps are sounding."—F. R. Havergal.

She was gifted with a literary faculty. She had a voice to sing and the power to compose music and verse. These things she consecrated to her Lord, to be used not for herself, but for him. She lived her consecration hymn before she wrote it. We are able to give the origin of it in her own words.

"Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house. Some were unconverted and long prayed for; some converted but not rejoicing Christians. God gave me the prayer, 'Lord give me all in this house.' And he just did!

"Before I left the house every one had got a blessing.

"The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with, 'Ever, only, all for Thee.' "

The words of the hymn,

"Take my voice and let me sing,
Always, only for my King."

she literally carried out. She possessed a fine voice, but she never sang for her own amusement, profit, or pleasure. It was always only for her King.

Also she literally carried out the words:

"Take my silver and my gold;
Not a mite would I withhold."

She made no personal claim to anything she possessed. There came a time when she took her ornaments and her costly jewel case and gave them over to be sold for the service of the Master.

She also included in her consecration her intellect.

"Take my intellect and use
Every power as Thou shalt choose."

Consciously in many of her writings she felt that she had not produced them but that they had been given to her. "I can never set myself to write verse," she said. "I believe my King suggests a thought and whispers to me a line or two, and then I look up and thank him delightedly and go on with it. That is how my hymns and poems come."

When in her last illness she said to her sister, "Marie, dear, God is dealing differently with me in this illness; I don't know what he means by it; no new thought for books or poems come now."

She only lived to be forty-two years of age. No regret settled upon her when the time came to depart. Knowing she would soon die, she looked up smiling and said repeatedly, "Splen did to be so near the gates of heaven." Her tombstone bore the words of Holy Writ that had meant so much to her in life, "The Blood of Jesus Christ, his Son, cleanseth us from all sin."

The whiteness of her soul shone out in her face. She gave to her Lord of her best and he has used it and blessed it abundantly, so that being dead she yet speaks in multitude of hearts, inspired to a deeper devotion to the Lord whom "having not seen we love."

Sing—"Take my life."—F. R. Havergal.

What notions children do get into their little craniums about religious and semi-religious matters! A Sunday School class of nine-year-old boys was discussing the advent of Eve into the world. Said Jimmie, "God put Adam to sleep and when he woke up there was Eve right beside him." "No," broke in Russell, excitedly, "that wasn't the way! God put Adam to sleep, then he took Adam's backbone and made him a wife." Many a masculine mind cherishes the suspicion that Russell's interpretation of the matter was not far from right.

A stranger in town said: "Mister, can you tell me where the churches of the town are located?" "Sure. The synagogue is next the bank; the Episcopalian is over by the theatre; the Presbyterian is within two doors of the cold storage; the Baptist is down the river; the Methodist is next door to the gas plant."

Radio Sermon

The Wireless Theory of Prayer

(Delivered by Rev. E. R. Welch at Chestnut Street Methodist Church, Asheville, N. C., and reported from radio station at residence of Mr. Albert Keifaber, Sunset Terrace, Grove Park, Mrs. C. S. Williams, official court stenographer, Buncombe County, N. C.)

The theme for discussion this morning is, the Wireless Theory of Prayer. The text may be found in James, 5th Chapter, 16th Verse. The effectual fervent supplication of a righteous man availeth much in its toiling."

I have read a revised version of this text. Everything vibrates. Light is vibration. It travels in the ocean of ether in electromagnetic wave lengths varying from fifteen millionths to thirty-two millionths of an inch in length and at a speed of 186,000 miles per second. As someone has said, "Trillions of waves enter the eye and hit the retina in the time it takes to breathe."

Color is vibration. Vibrations of this same mysterious ether strike with varying degrees of intensity upon the sensitive retina of the eye, and report themselves to our consciousness in the purple of the violet, the flush of the rose, the glory of the sunset, the majesty of the far-off hills. Likewise with heat, taste, and smell, and especially sound. By far the larger part of physics is based on this theory. For instance, take the telephone. There is in the transmitter a small vibrating disc that in vibrating generates a minute electric current, which, transmitted to a similar vibrating disc in the receiver, reproduces the audible sound.

So of wireless telegraphy and telephony—based on the theory that an ocean of electric ether pervades all space and that a disturbance at a given point sends out concentric waves in every direction, and that the corresponding, or correlative, instrument catches and receives these vibrations.

Music is vibration. It is based on the theory of the sound waves. Different strings, according to sound and tautness, vibrate a certain number of times per second and create waves of a given length, 4th, 5th, etc. Strike a certain key, and if there be another piano in the room, the same key, if it be in unison, will vibrate to the same tone.

Everything has its key note, if we only know how to find it. Likewise with every individual. A physician told me that he produced good faithful sleep in a certain nervous typhoid patient passing the crisis when all else had failed by causing "Nearer my God to Thee" to be played softly on the piano near by. What love between two persons but vibration of personality? And, in proportion to the attunement will be the harmony and beauty of the relation.

What is conversation but mental vibration through the media of vocal chords and sound waves? Yes, I go a step further. I say that thought transference is now a suggested scientific possibility. When two minds are in per-

fect harmony, it is held, and in the proper subjective state, although miles should separate, the two think as one. Understand, that I barely state the possibility. Possibly at some far-future day men will hold mental conversation over the globe, for they may be able to search out and find the intricate laws of thought vibrations and their understanding. If not in this life, surely in the next. Do we take there tongue or ear or vocal chords? These are temporal organs of an earthly body and are left behind. There to think may be to converse. There we all are en rapport. Just as I can think of Palestine, and immediately, I am there, so across the vast universe of God will mind flash its thoughts as quickly to mind, and all will become intelligible. I am not arguing for spiritualism, for I believe that to be a gigantic fraud as it is practiced by the tricksters of today, but sometimes there are rare moments when one almost feels the thoughts of a departed loved-one breathing into his mind. These moments come when one is rapt in prayer, or in the hour of deep suffering when the heart cries out for "the touch of a vanished hand, and the sound of a voice that is still." Tennyson felt it at times, and so states in "In Memoriam."

"Then mine was caught in his and whirled
About imperial heights of thought
And came on that which is and caught
The deep pulsations of the world."

One may sit and whisper across the dome in St. Paul's as I did last summer, and it can be heard perfectly. So the vast universe, seen and unseen, is naught but a vast whispering gallery. All vibrations are universal in their sweep and never fail to reach the outermost realm within which they move and become intelligible to every corresponding organ attuned to receive it.

The earthquake in Italy was registered in Washington City during the whole 25 minutes of its occurrence. So thought vibrations go out in every direction and strike every other mind that is in perfect adjustment to it. Perhaps it is safe to say that none but God's is in such perfect adjustment. This means, as far as I am concerned, that there are but two minds in the universe, mine and God's. Often I am out of tune with him, and when seeming to try, I nevertheless fail to reach his responsiveness. It is always my fault, not God's. When, therefore, I am in proper adjustment to him and I think, it means that I touch God, that I hold converse with God. As said Kepler on discovering his Third Law of Motion, "Oh, God, I think Thy thoughts after Thee."

This also helps us to understand the inspiration of the Scriptures. We are told that holy men of God spake as they were moved by the Holy Ghost. Holy men and Holy Ghost moved in unison. So the revelation was imparted.

This also assists in explaining Pentecost. The 120 disciples represented various degrees of dissimilarity of personality; but they stayed

for ten days together in the Upper Room. They prayed together, and studied God's Word, and testified, and looked upward, until gradually each one became fused into a white heat of perfect unison to that great Spirit of God. Then suddenly there was heard a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost. My friends, the greatest need of this world to-day is a Church filled with the Holy Ghost; but we cannot receive it as an individual, or as a church until we bring ourselves into unison with each other and with God.

Now, the universe is but one big room, and no one in it but you and me and God, and whether thought transference is practical or not, one thing is certain. I can touch and influence the mind of God. There is no effort at this time to explain how God can be influenced, I simply state the fact: He is influenced. He is not far from each of us. He is as near as was the Master to the trembling woman. Yes, nearer still, "Closer is he than breathing, nearer than hands and feet." He is within us, and whoever hungers and thirsts after him can find him.

Who, pray, is our God, anyway? Is he a sensitive Spirit? Yea, more sensitive than the delicate coating of the eye, the convolutions of the brain, or the vibrating disc of this radio instrument I am using. He is all heart, all vibratory spirit. He is not a castiron God, sternly seated on a rock-hewn throne and wielding a sceptre of chilled steel. Our God is a God of love who hath carved the universe out of light, steeped it in tears and girded it with bands of sympathy. He is the all-loving Father of my sensitive soul, and like as a father pitieth his children so does he pity whom he calls his own.

In radio or wireless telegraphy, there are two prominent facts to be understood. First, the two instruments must be perfectly keyed or attuned as to wave lengths. We have fully dwelt on that phase. Secondly, the penetration of the message depends on the force of the current that creates the disturbance and projects the message. This means that the battery-strength determines the force of the flash, and, consequently, the disturbance of the transmission. This helps to explain how burning earnestness influences God more than a mere formal petition. This is why we are exhorted to persist, and to supplicate a Throne of Grace. It also helps to explain why we can pray better when we are in deep trouble, as well as one of the blessings of trouble. This is the meaning of the text, "The fervent supplication of a righteous man availeth much in its toiling." Burning soul energy gets things done. Earnest prayer, which means earnest faith, will remove any mountain. For earnest prayer with earnest faith begets earnest effort; these three are the Trinity of victory.

Do you not remember how on May 30, 1917, everything was going against us, the Hun was carving his way through, and civilization was trembling in the balance, and a terrible pall

settled down over this great land of America. Then did our great-hearted president show his faith in God and call for prayer, and all the people assembled at 11 o'clock on that day with broken and contrite hearts. In the anguish and earnestness of millions of hearts there welled up such a volume of prayer to the throne of God as never known before; and without doubt, from that day, victory perched upon our banners. Soon came St. Mihiel, Chateau Thierry, and the armistice, and, thank God, the end. I want to call your attention to the fact that the victory was secured when the German morale went to pieces, and morale is but another word for spirit. When the German spirit was broke the cast-iron machine fell to pieces like the walls of Jericho seven days encompassed. God's great spirit, in answer to the mighty tumult of prayer, unleashed itself and hurled itself upon the German army, and men became unnerved, and one, Sergeant York and others like him, could capture hundreds at the point of a single bayonet.

With this implement of service, all things are possible. With this avenue of approach, am impervious to all harm. With the vibrating, quivering heart of God, calling for attunement and converse, why am I bemoaning my lot as a poor lone orphan?

"More things are wrought by prayer than this world dreams of,
Therefore, let thy voice,
Rise like a fountain for me night and day.
For what are men better, than sheep or goats,
That nourish a blind life within the brain
If knowing God they lift not hands of prayer,
Both for themselves and those who call them
friend?"

For so the whole round earth is every way
Bound by gold chains about the feet of God."

Then soul, made in the image of God, avails thyself of thy glorious privilege. Rise in attunement with thy Heavenly Parent. Thine wilt thou ascend in the scale of spiritual refinement and inhabit his secret pavilion.

One Sunday a young man from the north of Scotland, while walking out with his sweet heart, noticed over a doorway the sign, "Dairy and Confectioner." Wishing to give the young lady a treat, the youth entered the shop and asked for chocolate creams.

"I dinna sell chocolate creams on the Sabbath," said the old lady behind the counter severely.

"But ye sell sweeties to the woman that has just gane oot," said the young fellow, who indeed had seen the transaction through the window.

"Ay, some ecclesiastical confectionery, but nae chocolate creams," said the lady and went on to explain: "Ecclesiastical confectionery is peppermint drops, pan drops, and ginger lozengers, but nae chocolate creams."—The Youth's Companion.

Home is the truest interpreter of life. What one is at home is what he will be in eternity. There character reveals itself, and the real man is as he seems.

Has The Summer Conference Made Good?

Conferences Nation-Wide and Largely Attended

REV. HENRY H. BARSTOW, D. D., Auburn, N. Y.

A letter lies before me from the "Conference and Promotion Secretary" of the Silver Bay Conference. "Will you come to our Birthday Party?" he asks. He then explains that the "Birthday Party" is the twentieth anniversary of the Silver Bay Conference. He adds, "There will be more than twenty famous missionary education leaders to take part in the celebration. We want twenty times twenty delegates at the party," with much more of the same sort of appeal and much interesting and appetizing detail.

Twenty years should be ample time in which to test the value of such an interesting religious institution as the Silver Bay Conference. Has it, and dozens of other similar conferences, made good? What are the outstanding points of value in these extremely popular gatherings?

Without having specific data or statistics to offer in answer to these questions I venture to give my own experience as being, I am certain, typical of that of tens-of-thousands of others. Two such experiences at Northfield during my earlier life stand out like Carmel and Hermon. Sermons and talks heard from the lips of Scofield, Moody, Pierson, Speer, Morgan, MacKenzie and many others were like streams of living fire upon the soul of the young college man who for the first time caught the deeper meanings of Jesus Christ and the imperial claims of his gospel upon life. I shall never get away from a vivid hour spent alone with God in a secluded gully after one of those messages. If one-tenth of those who have attended such conferences there or elsewhere have gained from them a twentieth of what I got there, the questions I have asked are answered ten-fold.

There are four points that may be mentioned exhibiting the value of the summer conferences. First and perhaps least significant, they make an ideal summer picnic. Always there is outdoor recreation and sport. They are usually held in the mountains, or by lake or stream or seaside. The beauty and glory of God's world is concentrated at these places. The human spirit feels the uplift of the hills for world-weary eyes, the soothing music of many waters for the troubles of the soul, and the heavenly suggestions of apocalyptic sunsets. The atmosphere becomes charged with a sense of the divine presence. Play and fellowship take on a deeper and finer joy.

A second point is the marvellous educational opportunity. There is always a strict program of classes dealing with every imaginable subject that concerns the betterment of Christian life and service: Bible study; church methods; missionary facts and appeal; social service; Sunday School objectives, gradations, courses, training; special and elaborate plans for all forms of young people's work in church, mission, or social center. These are led by the best and most experienced persons available.

It has become part of the annual program of thousands of churches to pay the expenses of specially chosen delegates for the express purpose of developing trained leadership in special lines. This point marks what is really the outstanding purpose now recognized for these "schools of the prophets."

A third point is the spiritual illumination. I have referred to this in my own experience. Evening sessions are in a popular way usually directed to this end. It constitutes perhaps the deepest and most permanent result. The mission fields, the pulpit, the church boards, the teaching and working force of thousands of churches today trace the real awakening of their best leaders to the influence of some summer conference which they attended. The inspiration for a life of service, as well as the special training for it, has often come from the heart-gripping, soul-stirring, mind-illuminating messages of the modern Pauls and Silases heard at these gatherings.

A final point is the high fellowship that is always available. I say "available" because it is there to be had if one will cultivate it. There is no guarantee at a summer conference of all I have mentioned being accomplished. Some who go are simply bored. Some come back worse for the experience. This is their own fault. The sun shines not through wilfully closed eyes. But the chance, and a most rare one, is usually at hand for getting into personal touch with the choicest spirits in the church today. Friendships may be formed with tent-mates or meal-mates that will make infinite difference with life. Finest of all is the close contact usually possible with the great leaders of the conferences.

I shall never forget an hour spent in the home of Dwight L. Moody. It was after a Sunday evening service at which he had spoken. I was rooming at one of his cottages near the old Moody homestead. He sent over an invitation to all the boarders there to "come over and help him eat a brick of ice cream." He sat at the head of the table and served us himself. He remarked that his family would not eat it, so he had to "go out in the highways and hedges and compel us to come in" to help him out. He told us all about his dogs and chickens and garden. There was no special religious talk; just a friendly, genial bit of fellowship vouchsafed by the greatest religious leader of the day. We all felt somehow after that hour the simple human reality of his religion. It was more impressive even than his sermon. Such events are almost commonplace as features of the summer conferences.

It would be a pity if the summer conferences should grow too elaborate and technical. Let them keep vitally human and spiritual as well as effectively pedagogical. The new on-coming generation of church young people needs just

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"Christ Is All"

What Message Would You Give on a Great Occasion?

Text: Col. 3:11.

Sermon preached in the American Presbyterian Church, Habana, Cuba, Robert C. Hallock, D. D.

Most sermons are too long, because ministers lack time, or ability, to make them short. Great is condensation, if materials be great!

Joubert's ideal was to condense a volume into a page, that page into a paragraph, that paragraph into a word. Abraham Lincoln spoke five minutes at Gettysburg, and that address is immortal. Could ministers make such sermons, they too would need only Lincoln's five minutes.

Let us suppose. Suppose that you are the preacher; the occasion is sublime; you have time and ability to prepare a great sermon, and then condense it into five minutes; what would be your text?

Some supreme subject, surely.

For myself, I would choose these three words, "Christ is All."

I. Let me suppose this sublime occasion: All the great Theologians of the Church of God gathered in conclave to write a creed that shall unite Christendom. You must preach the sermon that shall crystallize their thinking. And for preaching you have just five minutes.

What subject, what text?

This: "In Theology, Christ is All!"

Cry to the Theologians, O Brothers, it is only around Jesus Christ that the Church can rally. The Crucified Christ must be the Creed of Christendom. In our creed-symbol,

The Person of Christ must be central;

The Teaching of Christ must be controlling;

The Atonement of Christ must be essential;

The Spirit of Christ must be dominating;

for if any theology have not the spirit of Christ, it is none of his.

O Brothers, give us a Confession of Faith that sets Jesus Christ and him crucified on the throne in the midst; and around him will his people come into entire unity.

In Theology, "Christ Is All!"

II. Suppose another sublime occasion. The assembled graduating classes of all Theological Seminaries of the Christian Church, about to go forth to their life work; you must preach to them the key-note sermon of their whole ministerial life; and for that preaching you have just five minutes. What subject, what text?

This: "In Preaching, Christ is All."

Cry to the eager, aspiring, knight-errant young spirits, Men of God, your mission is one: To preach Christ and him crucified.

Of him the people are hungry to hear, even when they know it not.

Of him all greatest preachers have preached persistently, from Peter and Paul to Spurgeon and Jowett.

Aside from him, you have nothing to preach. Even the unbelieving world knows that failing to preach Christ you fail utterly. You have no commission and no mission.

Young Brothers, let this be your banner over every pulpit of yours: "In Preaching, Christ Is All."

III. Suppose yet another occasion, and it truly sublime: A regiment of soldier boys about to charge the masked but murderous batteries, "into the jaws of death, into the mouth of hell." They know it; look at their faces! And five minutes are given you to preach, "as a dying man to dying men." What text will you choose now? Ah, again the same "Men, for Salvation, Christ Is All."

There is none other Name under heaven. Believe on the Lord Jesus Christ and thou shalt be saved. Five minutes is more than time enough: the dying thief attained Paradise in one. Now is the accepted time. As Moses lifted up the serpent in the wilderness, so Jesus was lifted up. There is life for a look at the Crucified. O Men, look only to Jesus; trust only in Jesus; he died for you and bore your sins. Whosoever believeth on him shall not perish, but have everlasting life. For your souls' salvation in this solemn hour, "Christ is All!"

O, five minutes seem a short time in which to conduct a multitude of souls from death to life eternal; but the Holy Spirit's saving activity, the look of faith, the surrender to Christ need but an instant of time, when Jesus Christ is truly lifted up before the souls of men.

IV. And let us suppose just once more: a sublime occasion, a sublime sermon demanded and you have for it just five minutes.

A gathering of kings, potentates, presidents, prime ministers, in solemn conclave, to seek a solution of all terrible world-problems: War, Bankruptcy, Poverty, Starvation, Overshadowing Death. "Where can we find the salvation of human society?" is their mighty question; and to you it is given to preach to these baffled, despairing world-rulers a five-minute sermon to solve their problems. Man, what a chance! Then, what your text, your message?

Would it not be this: "In Statesmanship Christ Is All?"

Hearken, Lloyd-George, Poincare, Harding, Zayas, and all the rest; take Jesus Christ as your Teacher, Commander, Guiding Genius and all will be well. His truth, lived, will cure the world's woes, and there is no other cure. Jesus Christ is the only Saviour of society: will the world never learn this? In constructive statesmanship, "Christ is All!"

Yes, truly, "Christ is All," in all the great things of the soul. The Bible means just Christ. Joubert's poetic ideal has been actually realized: a whole divine Book condensed into one word—Christ. All history, all prophecy, all philosophy, all theology, all preaching, all salvation, are summed up in Jesus. "I

which pleased the Father that in him should all
fulness dwell," to gather together all things in
one in Christ Jesus.

And our personal confession of faith is this:

Christ is all to us! All our redemption, all our
love, all our life, all our hope, all our heaven!

Short and great the text and sermon: "Christ,
Is All!"

Automobile Religion

Lessons To Be Learned While Running a Car

REV. H. E. CORBIN, Glasgow, Mo.

Text: "Ye did run well; who did hinder you
that ye should not obey the truth." Gal. 5:7.

We are told by modern travelers through the
Holy Land that nearly everything there
that comes under observation has been used
in the Bible to illustrate some divine
truth. Does it not seem, to any fair-minded
person, that if Jesus, the apostles, and the
prophets were here today, they would use the
many modern inventions to impress upon the
minds of the people the workings of the Spirit
of Truth? The most of you people have come
to church this morning in an automobile and I
want to speak to you about the general prin-
ciples upon which they operate. Every one
knows something about an automobile, and I
might here let me say that every life may be
compared to a car. The car is the product of
the life-time of the deepest thought, and is so
interwoven with the problems of life that they
are inseparable in their very nature or gen-
eral principles.

I. There are three ways of starting an automobile.

1. You may push it off down a grade. Some
people never get started into the Christian life
until you get behind them and push them for-
ward. They are too timid, and, like the par-
alytic, must be brought into the presence of
Christ. This is the work of the church.

2. You may crank the automobile. Some
people never get started off in the Christian
life until something comes along and breaks
their heart. They must be stirred up, and
turned over, and get a good up-setting. I knew
a minister who could not preach until he had
his heart broken. And I have known many
people who would not be religious until they
had their hearts broken. Then they were ready
to enter the Christian life.

3. You may step on the starter. Now the
most important thing about a starter is the
battery; it must be kept charged. Well, here is
the child that has been brought up amidst the
good influences of a good Christian home, and
at the proper time some one comes along and
steps on the starter and off it goes in the
Christian life. It has been kept charged and
ready to respond to its Master's will.

II. After the car is started there are several things that make it run.

1. Gasoline, which may be compared to the
Holy Spirit.

2. Oil, which is love.

3. Electricity, which is faith.

4. Water, which is enthusiasm.

Now these, the Holy Spirit, love, faith and
enthusiasm, are four essential elements to the

life of a Christian. These must flow through
the life of the church, or there is no church.

III. There are several things which will stop an automobile.

1. The blow-out. There are some people
who have blown up and out of the Christian
life and it tells its own story in the attitude
they assume toward Christ and his Church.
The only remedy is the boot.

2. The flat tire which has gone down
gradually.

Some have just gradually gone away from
God. But this also has its effect on all the
forces of righteousness in the community life.

3. Short-circuit. Cross some people and
there is a check in the progress of the church.
Just look up the trouble and you will find the
short-circuit to be giving all the unpleasant-
ness possible.

4. Then, though it may seem hard to say so,
but it will cause poor service if the spark-
plugs are foul. Now you all know the place
of the spark-plug in the machine. It is through
this that the electric fire sets in motion the
whole motor. Now how can the electric fire of
the Holy Ghost come to my church if I am a
foul plug in the machine?

5. The car freezes up. Some people absent
themselves from the services and from serving
God until they freeze up. Or, to change the
figure, they become like the lamp with a wick
that is too short. Just shake it up and they
will burn brightly for a while. There is one
reason why we need revivals that these may
warm up.

IV. Now if I wanted to go to any distant city, I would go out and get on the Highway.

Now that way is marked all the distance.
However, there are cross-roads and sign-
boards by the way. One must keep in the way
that is marked out. God says, "There shall be
a way, and it shall be called the way of holi-
ness." In this Highway of holiness there are
diverging ways suggested by people of pleasing
appearance:

1. "Come this way, there is pleasure."

2. "Come this way, there are great riches."

3. "Come this way, there is social popu-
larity."

4. "Come this way, to our Sunday amuse-
ment."

All of these are to draw the pilgrim from
the straight and narrow path of righteousness
and usefulness in the Master's cause. To ever
be able to roll down those independent boule-
vards, we must keep in the right way. Which
way are you going? Who is your driver, God,
or the devil? Let's keep in the way that has
been marked out by Christ and the Bible.

Batteries Recharged

More Automobile Religion

Every day I pass a place on which is the conspicuous sign, "Batteries Recharged." The large show-window is full of storage-batteries, large and small, all connected by wires with a dynamo that is humming a high-pitched tune, like the whine of a dog under the leash, eager to be let loose. That is where the batteries that start and light, and in some cases propel, automobiles are refilled with the "juice" that makes them potent factors in the operation of the car. And I never pass that place without being reminded of my own spiritual batteries that so often need recharging in order that I may "run," and "not faint," as the psalmist puts it.

These discharged or partially discharged batteries come here and wait on electricity for power, and get it. If there were a psalmist in the electrical world, (and why not, as well as a Kipling who sings of the camps, a Riley who sings of swimmin'-holes and "raggedy" men, and a Foley, who sings of the "dago"?) he would sing something like this:

"The batteries that wait on the current shall renew their strength.
They shall mount up like airplanes;
They shall fly, and not faint;
They shall soar, and not be weary."

There is one thing certain since the days of electric propulsion; (and who isn't glad that he lived to see them? who wouldn't have been sorry to die without ever having owned an electric battery, or driven an automobile or motor-boat, or taken a trip in an airship?) one fact has become fixed in the vernacular of electricity: Without "juice" you are dead. And there you sit with your hand on the wheel and your foot on the clutch. And one little dial in front of you tells you how much "juice" your storage-batteries have; and another little dial tells you how much "gas" you have, and another little hand points to a figure which tells you how much oil you have. And another little gauge in your tool-box tells you how much "wind" your tires have. And you are led by these indicators. And if you are "low" on gas or amperes or oil, you are "led" to a waiting-place where you can be renewed—a garage. The garage is the prayer meeting, the "Quiet Hour," of the modern motive power.

And, if a motorist is "led" by the spirit that is given to lead him, he has power; he "gets there;" he is right in with the "going crowd"; he is a son of power; he doesn't get left by the wayside; he isn't the laughing-stock of the crowd because he is hunting for "juice" miles from a source of supply.

When the car is "tuned up" just right that is when you know you are a son of God; when you are like the motor that is so perfectly adjusted, and so smooth in its running, and so abundantly supplied with just the right mixture, and so scientifically lubricated, and sparking just right, so that you hum along the highway with a sense of everything being "tuned up" to the requirements of highest effi-

ciency, with power for any grade or any sand or mud, and you are so sure that you are going through anything and everything that you just feel like singing and shouting at the way the "old girl" is shaking herself down to her best gait and eating up miles of road.

Don't you ever have that experience with yourself morally and spiritually that you do with your car on its best days? Well, that is the "spirit of adoption whereby we cry, Abba, Father." And, notice, this Spirit doesn't stop with telling us that we are children of God, but goes on and tells us that we are heirs, and joint-heirs with Jesus Christ.

I used to have a mistaken notion about the witness of the Spirit, or, rather, I went just about half the length of the truth, and stopped there. I used to think that the purpose of the witness of the Spirit was to take away my fear of death and the judgment, and give me peace. I was a pacifist in doctrine. I didn't want to fight. I wanted peace at any price. But I have come to see that the witness of the Spirit is to lead me into the thick of the fight. His purpose is to show me that I am a son of God, and therefore an heir, entitled to have and use the power of God in the fight for righteousness, and a joint-heir of Jesus Christ in his sufferings and combats. The purpose of the witness of the Spirit is to put fighting pep into me, so that I sha'n't expect peace until after the war, but shall want to "go over the top" with Christ in the fighting that yet remains to be done to make this earth his kingdom.—J. F. C.

A successful Chautauqua lecturer, a prominent attorney in his own city, has for years entertained large audiences with his lecture "The Trial of Jesus from a Lawyer's Standpoint." Recently he listened to the following diverting introduction from the lips of a platform manager:

I am very glad to introduce to you, ladies and gentlemen, Mr. B.—, who will now entertain us with his celebrated lecture, "The Trial of Jesus from a Lawyer's Standpoint." I can only imagine one lecture which might prove more interesting to this audience than the one announced. That would be "The Trial of a Lawyer from Jesus' Standpoint."—Everybody's Magazine.

Two men were talking in the smoking car. Finally one of them remarked that he was from Wichita.

"Do you know Charlie Smith out there?" the other asked.

"Know him I should say I do. We have slept in adjoining pews at church for the last twenty years."

There are brakemen enough in the church to last a hundred years, if we never receive another one. They are the men who are afraid the church will go too fast. What we want more firemen.—L. S. Bates.

Should Ministers Take Vacations?

Wasting Energy by Not Taking a Vacation

REV. G. F. BENJAMIN, D. D.

It seems hardly necessary to say to readers of *The Expositor* that no profession takes more out of a man than the service of the sanctuary. It is not limited to the preparation and delivery of sermons. It extends to the life of the parish, to the visiting of the sick, the comforting of the bereaved, the counseling of the perplexed, the adjusting of difficulties, the raising of funds for various projects, and the gratuitous performances of unnumbered public functions. A minister arrives at his annual vacation wearied intellectually, physically and spiritually. He is in a state of mental inertia, and needs nothing so much as absolute rest, and an opportunity to lie fallow for a while. Now is his time to go to church, and sit in a pew and listen; to go to prayer meeting and slip into a place near the door; to read books which merely entertain, and require small grasp of the thinking powers, and to be freed from every social obligation except that of ordinary politeness. His wife, too, the busiest woman in the congregation, should share his holiday, wholly oblivious of the need to please this or that critical dame, and relieved of the strain which few ministers' wives escape, of hearing sermons as if they heard them not in their subconscious feeling of their effect on the audience.

"I have thoroughly enjoyed the Lord's house today," said a friend, one summer evening; "none of my kin were in the pulpit." She was the daughter of one minister, the sister of another and the wife of a third. Every minister and every minister's wife, in city or in country alike, should guard with jealous care their privilege of an annual vacation, however brief, never foregoing it on any short-sighted excuse of duty to the people. A rested man can give his people what a worn-out man has not to give.

There is such a thing as wasting energy by not taking a vacation.

The story goes that there was once a man who owned a mule and a horse. He lived close by the river side. Every day he turned them toward the river to drink. The horse went to the river and drank at once, the mule, however, despising the easy way of getting a drink, always swam across the river and took a drink on the other side. He complained that the horse was not true to his master because he took things too easy. But the horse replied, "I take the things that my master gives me, and then I use the strength I have in hauling the wagons to which he hitches me, or in carrying him swiftly to the place he wishes to go."

There are some mulish people, or rather people with no more wisdom than that improbable mule in the story, who seem to think it a sin to take a vacation, and a sin for other people to take vacations. There is no intimation in the story that both the mule and the horse were not hard workers. The intimation is that the mule was unnecessarily wasting his energy by a false sense of loyalty to his master.

There is a story of still closer application to the subject in hand told by Robert Browning in one of his poems. He tells of two camels. Both were of great value. Both loved their master and gave themselves wholly to his service. Both had precious burdens to bear across the desert. One, in his devotion, did all he could to save his master expense; he ate as little food as possible and that of the very cheapest. All went well for a time, but at length his strength failed, and he fell dead on the desert. His pack was stolen by thieves, and his master lost both burden and camel. The other camel ate the best food and plenty of it—"No sprig of chevril must I leave unchewed." The result was that he passed safely through the desert with his burden.

Wrapped up in this story is a lesson for every earnest worker for Christ. For we have a Master to serve. He desires of us, and our consecration prompts us to give him, our very best. But this requires that we shall be ever at our best. To weaken ourselves by mistaken economy, by lack of rest, by worry, or by any other unnatural way of living, is against both our Master's interest in us and his desires for us. Each one has certain powers and faculties. These we are bound to develop to the highest possible degree of efficiency. As resolutely as the Greek athlete trained for the race should we cultivate bodily strength and vigor. And our mental energies, too, should be cultivated and drilled until they carry out our purposes as well as disciplined soldiers carry out the commands of their leader.

We once heard an emaciated, frail-appearing minister testify at an opera-house meeting conducted by the late Dwight L. Moody in one of our large cities. The minister said that he had been up all night the night before praying for his people. A few hours later Mr. Moody and this minister met, together with other guests, at the supper table in the home of an eminent college president, whose institution was the pride of the city. The conversation was on the meetings of the day, and the hopes cherished for the one in the evening as also for the whole series of special evangelistic services just begun. Suddenly Mr. Moody turned to the minister who had given the testimony we have referred to at the afternoon meeting. Said he: "Brother B——, did I understand you to say that you were up all night praying for your people?" "Yes," said the minister, "I felt a great burden for the souls of my people. They all seem so cold, and the revival spirit is so lacking." "You were wrong," said Mr. Moody; "you were wrong. Never in my life have I weakened myself by such unnatural exercises and worry. I am a pretty robust man, but I could never have had strength for my work had I done such unnatural things. You must trust God more, my brother."

We do not say that it may not be well sometimes to fast. It may promote health rather

than undermine it. Neither do we say that it may not be well to spend often somewhat prolonged seasons of prayer, praying both for ourselves and for others. But we are not to forget that it was the camel that lived naturally, that took sufficient food and sufficient rest, that thought enough of its master to take care to be always at its best that in the end was most useful and carried out the master's designs. Love your Master well enough to take care of yourself. Do not enfeeble yourself by over-economy or over-exertion. Sometimes "the best way to get there quick is to go slow." Sometimes the best way to live long is to live well. Sometimes the best way to accomplish work is to take a vacation. It never can pay either you or your Master for you to weaken yourself by overwork, or worry, or in any other way. Be always at your best. Do the things that will develop you physically, in-

tellectually, spiritually. Avoid the things that weaken. Make your life tell for the very most for your Master. Bear in mind the fate of the well-meaning but unwise camel, and the master's double loss—both of the camel and its precious burden. Bear in mind the happy issue of the conduct of the no less loving but sensible camel. He carried both himself and the entrusted burden through the desert. Not only so, but then he was still alive and well, ready for many excursions of further profit to his owner.

"Do thyself no harm." Possibly the wisest thing for you to do just now, or in the near future, is to take a vacation. It need not be far or long, or beyond your means. Get a change, if it be no more than to camp out in some woods near by. Get still more if you can, but don't waste your energy by not taking any vacation.

Church Advertising

You Could Hand Out Gold Watches and No One Would Come Unless They Knew About It

REV. ROSS H. STOVER, Philadelphia, Pa.

The right kind of Church Advertising is of great value.

General Booth once said, "You can't preach to people unless they get within range of your voice." The last word that our Lord spoke was concerning "advertising"—"Go ye into all the world and preach the gospel." "Advertise" the way of salvation. Are you afraid of the word? Advertise means to "publish," "to make known to others."

Two years ago I read a book on "Modern Advertising," written by Calkins and Holden. It opened wide my eyes to see how quick the business world was to make known to others what they have to meet the material needs of the world. How much quicker should be Christians to make known what they have to meet man's spiritual needs.

P. T. Barnum is quoted as saying, "When I decided to buy a circus, I did not have silver, so I bought it with brass." We may greatly differ in the kinds and methods of advertising but surely no one will say there is no value in the fact itself.

Think of the wonderful means in our hands today through which we can advertise: Newspapers, circulars, cards, posters, hand bills, magazines, etc. Any event can be made known in a day to thousands of people. Of course with all of these means we are ever ready to confess that the most effective way one can advertise is by "word of mouth," "telling another."

I read a story of a poor man who owned a small store. He telephoned a one-line ad to a certain newspaper. The newspaper misunderstood him and printed an entire page containing hundreds of these one line ads. When he saw the mistake he was frantic, wondering what he would ever do to meet the cost. The next day there was a tremendous rush to his little business concern. In a very short time he was a wealthy man.

It seems indeed ridiculous to think of empty pews with our many excellent preachers, soloists and services. An empty church cheapens the cause. The Church is the greatest institution among men. Do you believe this? Then let us make the fact known to others.

There are three reasons, why many ministers and church councils are afraid to advertise.

First. Some are afraid that it will secularize religion. I believe that churchly advertising deepens men's respect for the better things. Our religion is strong enough to spiritualize anything.

Second. Some are afraid of criticism. No one of us likes criticism. But if we are omitting a great factor in forwarding the Kingdom because we are afraid of criticism we are certainly very much lacking in our courage. Be nothing, say nothing, and do nothing, and you will avoid criticism. A haberdasher by the name of "Pray" once advertised to some extent with the phrase "Pray for men." Even the business world looks down upon such advertising. If we use cheap sensational advertising, we deserve all the criticism thrust upon us. A pastor once asked a layman how to get a crowd on a certain Sunday evening. He answered, "Have a good program prepared by the Sunday School children."

"That's easy enough," said the pastor, "then what?"

"Then advertise the program," said the layman.

Holding up both hands the pastor said, "I couldn't do that, they would call me a sensationalist."

Third. No doubt the greatest number are frightened by the cost. The wrong kind of advertising will never pay for itself. Just look over the newspapers and see how much money is wasted by business concerns by ad-

vertising which either you do not notice or which makes you prejudiced against the advertiser. The right kind of advertising will more than pay for itself. As far as I can tell every particle of advertising which our church has done has more than paid the cost.

The test of church advertising is—does it bring people within range so that they may hear the Gospel? In England during the war, Mr. Le Bas worked for twenty-four hours shifting the words of a sentence until he finally had them arranged thus: "Your King and Country need you." By it hundreds were brought into the ranks. A little experimental study in your community will soon show you the kind of advertising which brings results. You will make a few mistakes in the beginning. One has said, "If we didn't make mistakes, there wouldn't be rubber tips on lead pencils."

The large electric sign at the entrance of our church bearing the words, "The Friendly Church," has called in hundreds of strangers, some of whom are now our best members. Make your church a place of real brotherly love and friendship and then make the fact that it is so known to others. Our members handing to others attractive folders telling of the service has been one of the big factors in packing our church to the doors Sunday evenings. Make some factor of your church stand out. Almost every great successful business concern has a trade mark—"Gold Dust Twins," "Eventually, why not now?" "Say it with flowers," etc. A layman of our church has worked out a stamp bearing the words "Messiah Lutheran"—"The Friendly Church"—"Our Inner Seal." This is placed on all of our printing material. It is the best advertising our church has done.

There is no success connected with advertising unless we make good what we advertise. You know what Lincoln said: "You can fool part of the people all the time, and all of the people part of the time, but you can't fool all of the people all of the time." A certain preacher advertised his subject, "Three Nights in a Submarine." A large audience came and he fooled them by preaching, "Jonah, Three Nights in the Belly of the Whale." That kind of advertising is indeed short-lived. And another has said, "Sensational advertising is putting the banner of the church at half-mast."

The church has the best of everything—ideals, music, fellowship, friendliness. If what we have is good for our members, it's good for the world. Is that so? Then tell the world! People need and want what we have. If you're dead or dying in the work, thinking that you cannot compete with other attractions, wake up! See what the Lord has put into your hands. The largest audiences we have, are present when we are delivering lectures on the Books of the Bible. (You don't need to preach politics to get a crowd.) You could hand out gold watches and no one would come unless they knew about it.

Advertise! Tell others! Give them something when they come. Don't fool the people. The result will be that you will bring more souls to your Lord and you'll find your

treasury in better shape than before you began to advertise.

Lives of great men all remind us
That we would, if we are wise,
Leave our modesty behind us
And get out and advertise!

A Word of Greeting

It was to help and equip and inspire pastors The Expositor was founded by its beloved editor and publisher, our now glorified friend, Frederick M. Barton. He aimed to make it a practical aid to the preacher in the pulpit, in church work, and to his own spiritual life. He succeeded in this to a remarkable degree and built up a great constituency, appreciative of such a magazine devoted to Expositions, Illustrations, Methods of Church Work, Homiletics, the Best of Recent Sermons, Religious Review of Reviews, Prayer Meeting Helps and all that could best meet the desires and needs of men of today, doing the actual work of the ministry.

The aim of the present Managing Editor will be to carry on the work his dear friend was doing, hardly hoping to better it. At the same time he must remember that Frederick M. Barton was a growing man, that he had a growing undertaking, and that he would be most pleased to see The Expositor carried forward to the largest possible usefulness.

To this end we bespeak the continuance of every subscriber with us and that each will commend the magazine to as many friends as he can possibly reach. A living thing is a growing thing. It must grow. We believe that The Expositor is "all alive," and with a bright and expanding future. Brethren, stand by—and help. Do your bit, for your own sake and for others' sakes.

Very sincerely yours,
G. B. F. HALLOCK

* * *

Homiletic Stimulant

The Expositor is the greatest homiletic stimulant published.—A. Z. Conrad, D. D., Park Street Congregational Church, Boston, Mass.

* * *

A Hint to Others: Go Do Likewise

—Michigan, April 17, 1922.

Dear Expositor:—

My Sunday School class of infants will pay for The Expositor for our pastor, Rev. ——. Please send to him promptly, as I believe his subscription expired in March and he felt unable to renew for financial reasons.

Thank you,
Mrs. F. L. H.

Professor A. T. Robertson, A. M., D. D., author of "A Grammar of the Greek New Testament in the Light of Historical Research," George H. Doran Company, writes his publishers of a certain Episcopal Rector of North Carolina, who, having occasion on Sunday morning to refer to the Grammar to elucidate a moot point in his text, became so absorbed in further reading of the book that he completely forgot the time until 2:15 had come, and his congregation had long dispersed.

The Minister's Records

Shall a Minister Take Inventories and Keep Accounts? How? Why?

REV. JAMES ELMER RUSSELL, D. D., Binghamton, N. Y.

There are three kinds of records which every minister ought to keep: first, records of expenditures; second, records of work done; and third, records of plans made.

Records of Expenditures

Financial records should be of two sorts, a cash account and some form of ledger in which the expenditures are classified under such headings as may seem desirable. It is easy enough to say, of course, "I don't need any expense accounts. My financial problem is an easy one. My income is so much and I spend it all." Such remarks, however, reveal a lack of business sanity. No one has a right under ordinary circumstances to live up to his income. He must adopt the wisdom of Robert Louis Stevenson and if he earns but little spend a little less. Without some system of accounts, however, it is difficult to save. To be sure, one might say, "I will save a percentage of my income and spend the rest. But even so the question will arise, Is the money spent being used with any sense of proportion? Am I spending too much for clothes, too much for food, too much for vacations, too much for books? If one finds that to save there must be a cutting down of outgo somewhere, as is likely to be the case, then only a ledger account as well as a cash account will show where the cut can best be made.

In his financial accounts the minister must without fail keep a record of his gifts. He cannot give to the Lord systematically and proportionately without some form of book-keeping being involved. When one part of his ledger is devoted to "The Lord's Treasury" the minister becomes qualified to become the leader of the church he serves in the practice of giving.

Records of Work Done

A minister should keep a record of the sermons he preaches. The writer has found a double sermon record helpful. First of all each sermon is numbered, and the sermons are filed away in packages of one hundred. An "x" before a number indicates that the sermon is in outline and not written out in full. In one part of the record book the sermons are indexed by number, then the title, then the text, then the date or dates when the sermon was used and then the Scripture lesson. The second index is arranged by dates; first the date, then the subject, then the place where the sermon was used, and then any comments such as the number present, the weather, etc. With this double index it is possible to consult any sermon in a moment's time, and to learn when, where, and under what circumstances it has been used.

In this same record book where the sermons are indexed the writer keeps a record

of the dates, topics and number present at the prayer meetings; a record of articles written and the papers in which they were published; a record of funerals conducted, of marriages performed; a record of baptisms and the names of those received into church fellowship both by letter and on confession of faith. Somewhere the minister should also keep a record of the Scripture readings and of the hymns used in public worship. Unless this is done, without realizing it, a minister will fail to make use of the riches of the Word of God and of the hymnal, and will use a comparatively few Scripture lessons and hymns over and over again. A simple record of this sort is to write in the margin of the Bible or hymnal the dates when certain passages and hymns have been used.

Some kind of a diary may be kept with profit; and, without forgetting the injunction, "Let not thy left hand know what thy right hand doeth," the minister may wisely keep a record each year of the principal things accomplished in the church under his ministry. When he gets to feeling that he is only a cumber of the ground it will cheer him up to read over the records of the past and remember how the Lord has led and blessed him in the days that are gone. And is He not the same yesterday, today and forever?

Record of Plans Made

Perhaps the most important part of a minister's records is his plan book. No successful minister can live from hand to mouth in his preaching and in his working. He must take long looks ahead. He must lay out a program of the things he feels that he ought to undertake. It is not enough to dream dreams, and to plan plans, however. The minister must make a record of the suggestions that come to him in those moments when he stands on some mount of vision, or else they will be forgotten.

At least once every year the minister should endeavor to get a good, square, unbiased look at himself and his work. Where am I failing? What can I do better? he will ask. As he looks at himself and his work, he will note down in his plan book the ideas that come to him. Here he will put texts and subjects for new sermons, fresh methods for the prayer meeting, objectives to be worked for in the Sunday School and in the Young People's Society. Here he will make a note of the improvements that ought to be made in the church plant and organization, the community work which the church ought to undertake, and the names of those he will especially endeavor to win to church attendance and to Christian discipleship.

There ought not only to be a grand planning and program making once a year, but during

(Concluded on page 1102)

Methods of Church Work

E. A. KING, Editor

It would be impossible to begin this editorial without reference to the passing of the editor and publisher of this magazine, Mr. F. M. Barton.

One day in 1908 Mr. Barton proposed that the present writer experiment with one issue of the magazine and edit the Methods Department for October. The "Aim" printed at that time is still our aim. That was fourteen years ago. The last time we saw Mr. Barton he told us how hard he had worked to build up the magazine, keep the subscription price down, and make it increasingly useful to ministers. He had engaged in other work to earn more money to improve the Expositor. He was devoted to it and to his readers. He outlined his plans for securing larger salaries for underpaid ministers. It was an unselfish effort, a genuine service that accomplished much.

Mr. Barton will be greatly missed. As one of his staff who felt his earnest purpose to serve the ministerial fraternity throughout this country, we wish to continue his spirit of service and "carry on" as he, himself, would do if living and planning for his reading family.

There are, of course, always two parts to every bargain, so we ask our readers to co-operate with extra effort at this time. This Methods Department is a co-operative enterprise. The editor serves as a receiving and distributing agent, receiving material from the brethren in the field and sending it out to the family of 25,000 subscribers. Brother, now is your opportunity to help. Send your calendars, special printed matter and accounts of your work to Rev. E. A. King, 1618 Drexel Ave., Miami Beach, Florida.

We suggest for summer reading two volumes of interest just now. One is William Jennings Bryan's book, "In His Image," Revell Co., N. Y., \$1.75. This book is creating a great disturbance among churches and ministers as well as among educators. We are not expressing any opinion as to the merits of the book, but we believe in fair play, toleration and freedom of private judgment and religious liberty. Before estimating the value of Mr. Bryan's argument, read "The Grand Strategy of Evolution: the Social Philosophy of a Biologist" by William Patten, Ph. D., professor of biology in Dartmouth College, Hanover, N. H., Richard G. Badger, Boston, \$5.00. This book of nearly 500 pages gives expression to the belief of a modern scientist. Read both books and form your own estimate.

PREPARING FOR THE JUNE COMMUNION

Dr. Albert W. Palmer, of Honolulu, makes elaborate preparation for the education of his young people who are to join the church.

The following outline of his course for June candidates is very suggestive.

1. The Bible. How it grew. Literary forms. Progressive revelation. Its great chapters.
2. Why We Believe in God. God seen in Nature, Science, History, Conscience, Christ. How can God be personal? What is prayer?
3. Jesus. His humanity. His divinity. The Cross and the Resurrection. What does Christ require of his followers?
4. The Christian Church. Why the division between Protestant and Roman Catholic? Meaning and value of sacraments. How good do you have to be to join the church?
5. The Judgment, Heaven and Hell. When does the Judgment take place? Is there a Hell? What would Heaven be like? Is Immortality true?
6. Religion for Daily Life. Relationship of mind and body. Fear and Worry vs. Faith and Love. How to use religion for personal peace, poise and comfort.
7. The Christian Community. Our Stewardship of wealth, talent and power. The sacredness of personality. Christian and un-Christian areas in modern civilization.

Mr. Palmer offered this course in three classes, for boys, girls, and adults.

"THE GOOD OLD SUMMER TIME"

The Community Church of Manitou Springs, Colo., offers the following summer program:

1. A live up-to-date Sunday School with organized classes; a fine corps of teachers and a splendid working program.
2. The church service every Sunday is a Bible conference Sunday. The pastor specializes on Bible exposition, making the Bible a present-day book with a message for the every-day life. Bring your Bible and your notebook. In every service there will be something you will want to take back home. The church text for 1921 is, "I will bless thee . . . Be thou a blessing." Each service will help to make you a blessing when you go back home.
3. The Wednesday evening musical entertainments last summer were a delight every week. This year Mr. Miller and Miss Runyan have a better program planned.
4. The Thursday evening Bible study and prayer conference—the best meeting of the week.
5. A social program including mountain hikes, picnics and social gatherings which will make every week a happy week and a blessing to all of our family. Remember that all the fellowship, all the good times and all of the inspiration is for you and for your friends. It is all a part of the community work of the community church.

CHILDREN'S DAY MATERIAL

Most of the denominations provide Children's Day programs and suggestions may be secured from headquarters. The Expositor files may be consulted. In the Methods Department for June, 1917, there is an article on "The Origin and Value of Children's Day," "Reasons for Observing Children's Day." Incidentally there is also an article on "Saving the Sunday School in Hot Weather."

In June, 1918, are "How to Make Children's Day a Great Day," "Make Children's Day a 'Flower Day,'" "For the Children's Day Program," "Bring in the Children." So with the later June issues.

MAKE YOUR CHILDREN'S DAY EXERCISES EDUCATIONAL

Rev. H. W. Gates says in "The Church School" that the Children's Day exercises may be combined with Promotion Day. Of the program in his church he says:

The members of the school marched in, preceded by the American flag and the department colors. These banners are carried each year by pupils selected by their respective departments on the basis of merit.

In the promotion exercises the superintendent made a brief statement concerning the aims and methods of the school. Each department superintendent told briefly what the children had been studying during the year, the texts used, and any significant bits of service work accomplished. This was followed by illustrative songs, recitations, etc., by the children.

HOLD OUTDOOR UNION SERVICES THIS SUMMER

This month begins the season of out-door meetings. In Marysville, Ohio, the churches met Sunday afternoons about five o'clock on the court house lawn. The choirs of the churches combined and usually there was a cornet to lead the singing. The ministers took turns preaching and vacations were arranged so that at least one minister was always in town.

These meetings attracted the attention of automobilists. People took drives in the afternoon and planned to arrive at the court house in time for the meeting.

AVOIDING THE SUMMER MONEY SLUMP

Many ministers do not get their full salary during the summer and churches that pay their bills on the first day of each month often borrow the funds at the bank to tide over.

The Duplex Envelope Co., Inc., Richmond, Va., has done a great service to church treasurers in preparing a typewritten letter designed to bring in all of the money pledged before injurious lapses occur. The letter itself is in part as follows:

Dear Friend:

One of the great advantages of the Duplex Envelope System is that it enables you to give regularly—in small amounts—without strain or burden.

When you allow your weekly pledges to accumulate, you are unfair to yourself. It takes only a short time for them to grow to an amount that may be difficult for you to pay in a lump sum.

But if the pledges are paid weekly it is easy.

Therefore, from now on will you not make an earnest effort to meet your obligations to your church as promptly and regularly as you do your telephone, gas, light, and water bills?

Won't you, for your own satisfaction, as well as for your Church's convenience, bring your subscription up to date, and then keep your pledge paid up weekly?

If you will do this, you will find that "giving" will be a pleasure and not a burden.

I am counting on your hearty co-operation.

Cordially yours,

Treasurer.

You are behind weeks.

Total amount due \$.....

\$..... Current expenses.

\$..... Benevolences.

MID-SUMMER SUNDAY EVENING SERMONS

Rev. G. Winter, Spearville, Kan.

When the Flood Recedes. Matt. 7:27.

When the War Is Over. Isa. 40:2.

When the Harvest Is Gathered. Matt. 13:30.

When Life's Race Is Run. Eccl. 12:6, 7.

A SAMPLE DAY AT VACATION BIBLE SCHOOL.

We have had numerous questions about how the Vacation Bible School is conducted. "What do they do?" In answer we print a day's program from the Trinity Reformed Church, Akron, Ohio:

9:00 Doors open. Boys and girls march in. Invocation.

"Holy, Holy, Holy."

Scripture Lesson without annotation.

General prayer.

"Come Thou Almighty King."

9:15 Bible story period, 15 minutes.

9:30, Bible memorization, 15 minutes.

9:45 Rest. Brief exercise, 5 minutes.

9:50, Music period, 15 minutes.

10:05, Period of variation, 15 minutes.

Habit or health talk or Missionary story.

10:20 Handwork period, 40 minutes.

11:00, Closing period, 15 minutes.

Announcements. Pantomime. Special features.

Salute to the Flag, patriotic hymn.

Marching out.

The Kindergarten is present for the opening and closing fifteen minutes, but for the remainder of the time, they separate for the following program:

9:20, They form a circle.

Good morning song, prayer song.

General prayer—song.

9:30 Bible story with memory verse.

9:50 Ring game.

10:00 Missionary or habit story.

10:15, Handwork at the tables.

10:45, Back to circle. Story and games.

Two books of value are "The Church Vaca

tion School," by Harriet Chapell, Revell Co., N. Y., 75c. "The Sunday School between Sundays," E. C. Knapp, Revell Co., N. Y.

GOOD PUBLICITY CARD

The following advertisement card comes from Tennessee and shows much thought in designing. Adapt it for your own use.

WHAT TIME IS IT?

"It is time to seek the Lord."—Hos. 10:12.
 It is time for us to have a revival of religion. We need it.
 North Knoxville needs it.
 It is God's time for He is always ready.
 "Behold now is the accepted time."

What if Christ Left	Knoxville	?	Darkness
	Broadway		Night
	Your Home		Sin and
	You		Death

Come let's bring Knoxville, Broadway, our homes, ourselves and our children closer to CHRIST WHO IS LIGHT AND LIFE.

3-in-1 PRAY UP THE Meeting

PICNIC ENDS IN PRAYER MEETING

Not every out-door frolic concludes with a prayer meeting but the annual picnic of the Baptist Church at Jamestown, N. Y., ended this way by prearrangement. The following paragraph is an announcement of the annual picnic:

Next week will occur our annual picnic at Midway Park. Special boat leaves the boat-landing at ten o'clock, returning about 8 o'clock in the evening. A picnic dinner in the beautiful maple grove at Midway, will be followed by sports on the athletic grounds, starting at 1:30 sharp. The first event will be a baseball game between the Young Men's class and the Older Men's class. Then the races as follows: Boys' 50 yard dash, under 12; boys' 50 yard dash, 12-18; 50 yard dash for young men; three-legged race for men; fat man's race; girls' race, under 16; 50 yard dash for ladies; tug of war between single men and married men; baseball throwing contest for ladies; baseball throwing contest for men; nail driving contest for ladies; sack race for boys; wheelbarrow race for boys; volley ball game between picked teams. The park provides an excellent natural court between two large trees for this purpose next to the athletic field. Swimming race for boys under 18.

The last event of the day will be the out-of-doors prayer meeting, conducted by the pastor. Those who attended this prayer meeting last year at the close of the picnic will never forget the impression made in the sacred service held in God's great out of doors.

SUGGESTIONS ON A CALENDAR

Rev. J. C. Spring, D. D., Dumont, N. J., prints the following at the bottom of the first page of his calendar:

This is Our Father's House. Feel at home. Enter expectantly; breathe prayerfully, relax

restfully; worship soulfully; greet strangers cordially; leave thoughtfully. God never fails.

NEW ISSUE OF "LIBERTY BONDS"

The Rev. J. B. Shiver, of Camden, has a new "Liberty Bond" plan. The church is in debt for building and equipment. Mr. Shiver has printed a large bond on yellow bond paper with green border and some green lettering. The title is,

"Refuge Liberty Bond issued by Refuge Baptist Church." The name of the church is explained by quoting Isaiah 4:6. The wording of the bond is as follows:

I am a LIBERTY BOND in the truest sense because the proceeds from my sale will help to liberate the church that issues me from the thralldom of building and equipment debt. Our church membership, always poor in worldly goods, is rendered almost helpless by the failure of last year's crops and the financial panic. Hence my appeal to you. I am for sale to Churches, Sunday Schools, Missionary and other Societies, Preachers, Deacons, Teachers, Laymen and the people generally. The worthiness of the cause that I represent is vouched for by the fact that it has the moral and financial support of the Baptist Denomination in South Carolina. Ask them about us. Buy me at your own price. Frame me and keep me as an evidence of your interest in "things that are true, things that are honest, things that are pure, things that are lovely, things that are of good report." I come to maturity every day in the year. My interest rates are fourfold and find continual expression in the manifold blessings of God. Every sale will be publicly acknowledged and buyers' names registered in the church records.

"And as ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Issued to Date
 In grateful recognition of financial assistance in the sum of \$..... Signed
Treasurer.
Pastor.

MAKING THE CHURCH EFFICIENT

At various times we have advocated a dual pastorate for churches large enough to have them. The present plan is to make the pastor, a preacher, a general manager, a church visitor and a social leader. It is a large contract for any man. Repeatedly we hear of ministers preaching poor sermons. It does not seem strange to us at all. How can a minister of today find time to study and prepare properly for preaching when he has to manage everything else in the church?

The ideal plan, perhaps, is to divide the work between a preacher and a manager or pastor. The plan of employing a business manager is practiced by some churches. The Campbell Park Presbyterian church of Chicago has recently called a business manager. A layman has been elected executive secretary and business manager of the organization, while the preaching is done by one minister and the pastoral calling by another.

THE CHURCH LIBRARY IN OPERATION

"The Continent" says that the Avondale church of Chicago has a library of books donated by the church members and interested friends that numbers nearly 500 volumes. Two Christian Endeavorers serve as librarians. Cards similar to public-library cards are used for enrolling members, and the privileges of membership are open to every one in the community. More persons are enrolled in this church library than in the local branch of the public library. The librarians also distribute to the congregation each week literature from the local church, the national boards, and other religious agencies, and report each month to the pastor. They also promote the extension of Christian reading in the home by soliciting subscriptions to Presbyterian periodicals among the families of the church. The cost of maintenance has been about five dollars for the first six months of the work.

BLACKBOARD HELPS

The following books on blackboard and crayon illustration with special reference to religious instruction will be found helpful:

"Pictured Truth," by Robert F. Y. Pierce and "Blackboard Efficiency," by the same author, Revell Co., N. Y. The former is an old book, 1895, \$1.25, the latter a new one, 1922, \$1.50.

"Crayon and Character," by B. J. Griswold, Meigs Pub. Co., Indianapolis. This contains several pages of instructions and the book is thoroughly illustrated.

"Outline Chalk Talks" by Paul E. Holdcraft, Meigs Pub. Co., Indianapolis, 75c. This is a paper covered pamphlet full of real "Talks." Some wise counsel is given on the first page. Buy your blackboard of William Dietz, Chicago, Ill. We have recently secured one and find it satisfactory.

A PACK OF CARDS

The other day we received an envelope full of cards from A. W. Fairbanks, 825 Polk St., Chicago, Ill. They are all evangelical messages for distribution. One is a rule six inches long. He calls it the golden rule and on it are appropriate Bible texts. It is quite attractive. Some of our readers may wish to secure some of these.

...THE GOLDEN RULE

BY CONTRAST!

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

"BEHOLD! what manner of love the Father hath bestowed."

And this is life eternal, that they might know Thee, the only

REACHING LONESOME YOUNG MEN

The following paragraph is taken from Dr. James L. Gordon's calendar:

"In conjunction with the Men's Club, a Big Brother Committee will be in the Ladies' Parlor every Tuesday evening at 7 o'clock, to meet all lonesome men who have problems in their lives to solve. This is a real man to man proposition, and everyone is heartily welcome."

San Francisco, like all other big modern cities, has a lot of lonesome men in it and they flock to Dr. Gordon's church. Such a service is worth rendering. In Seattle we started a Sunday Evening Fireside Club that met after church services in the church parlors about an open grate fire.

USE OUT OF DOOR PICTURES THIS SUMMER

Efforts are being made to produce a worthwhile daylight lantern screen. If it can be actually developed and sold at a reasonable price it will open up a new world of possibilities for church use.

Advancement has been made along this line, however, and soon we shall have proper equipment. In a small book entitled "Music for Everybody," by Bartholomew and Lawrence, The Abingdon Press, N. Y., \$1.00, there are many valuable suggestions about apparatus. Chapter eight explains how to construct a "Sing Wagon," including the use of stereopticon and slides. At the end of the book are numerous illustrations (photographs) showing the out door use of stereopticon and lantern screen. This is a valuable book and should be in the hands of anyone wishing to do outdoor religious work this summer.

The Victor Animatograph Company of Davenport, Iowa, have produced what is called the "Victor Stereo Screen" for daylight projection in the class room. They also advertise a "Trans-Lux Daylight Screen." They are now furnishing complete outfits with frame, screen, lantern and slides at a reasonable figure. If you are interested send for their catalogue and information. This company now publishes an illustrated magazine, "Victor Visual News." Send for one.

The De Vry Corporation, 1258 Marianna St., Chicago, or 141 West 42nd St., N. Y., has produced a generator to attach to a Ford car or truck that enables one to use the moving picture machine anywhere. If you contemplate the out-of-door use of pictures this summer be sure to get information from the De Vry people.

For God SO loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

And Jesus Christ, whom Thou hast sent.—John 17:

THE PASTOR AND THE TELEPHONE

Rev. E. B. Allen, of Oak Park, Ill., has the following item on his church calendar Try it on yours:

The Pastor is as near as your telephone, and by phoning the office O. P. 423, you can let him know of any news, need, illness, changed addresses, strangers near, or other vital fact; and also learn of all meetings, plans, opportunities.

HOW TO SECURE CHIMES FOR YOUR CHURCH

The Rev. J. T. Bucher, Grace Reformed Church, Canton, O., is raising money to secure chimes for the tower of his church. He sent the following letter to his people:

"The Church With the Chimes"

Not one church in all Canton, Ohio, has tower chimes. The plan of the new Grace Church will be Gothic, churchly; and in her tower there will be chimes. These chimes will be bought with birthday offerings and here is the plan:

Everybody has a birthday. Therefore Grace Church and Sunday School will celebrate Birthday Sunday on the first Sunday of each calendar month.

On the first Sunday of each month, to be known as Birthday Sunday, beginning January 1, 1922, each one of our church and Sunday School members whose birthday comes during that month is cordially urged to be present. For those persons the minister will offer a special birthday prayer. On the Altar Table there will be a birthday cake which is to be equally divided after services among those who have a birthday in that particular month. Each cake will be decorated with a design symbolical of that month.

The January cake, the month of beginning, will have an hour glass. The February cake, the love month, will have a heart. The March cake, the winter and spring month, will have the lion and the lamb. The April cake, the Easter month, will have the cross and the Easter egg. The May cake, the Decoration Day month, will have spring flowers. The June cake, the bridal month, will have a little bride and groom. The July cake, the Independence month, will have the flag and fire cracker. The August cake, the harvest month, will have little sheaves of wheat and oats. The September cake, the school month, will have a little school house. The October cake, the month of rallies, will have little Christian conquest flags. The November cake, the Thanksgiving month, will have the turkey, and the December cake, the Christmas month, will have a little Christmas tree. We believe you will all be delighted with all these birthday cakes and a piece of just one of these cakes will be for you.

You will receive a birthday letter and a birthday offering envelope for your birthday offering into which you may place for each year of your life a penny, a nickel, a dime, a quarter, a half-dollar or a dollar, or more, if you so desire. Just choose the coin you wish to offer and then multiply that by the number of years of your age and you will have the total amount of your offering. This birthday

money will go into the fund to place chimes in the tower of the New Grace Church. Think of it! Every time the tower chimes peal forth sacred hymns, the community will hear the music of your own soul and birthday offering.

In conclusion, don't forget to keep the Sabbath for the great things of the soul and come each Sunday to the Sunday School and church.

With birthday greetings,

EFFICIENT TIME SAVER FOR CHURCHES

Did you ever think of the time consumed in addressing envelopes, cards, etc., to members of the congregation? A church in Oakland, Calif., with a membership of 1,200 uses an addressograph and saves hours, even days of time. The names and addresses of the people of the parish were all there ready for use. The secretary placed the envelope in the machine and pushed a lever.

Some churches have 3,000 members. Think of sending each member a letter from the church office! During the last few years many churches have installed the Addressograph, thereby eliminating all routine work in the necessary contacts being mailed to the members and insuring an up-to-the-minute list for reference and calls. The Addressograph, manufactured by The Addressograph Co., 921 W. Van Buren St., Chicago, Ill., is a machine calculated to make the business end of church work successful. It is not simply a device for addressing envelopes; it fills in letters, prints brief messages on postcards, and affords a complete card index system. It costs less than a typewriter. The prices run from \$37.50 on up to much more expensive machines according to their larger capacity and mechanism. A small church can afford to have one. Write to the company for an illustrated catalogue and price list.

GETTING THE CHILDREN TO CHURCH

Rev. Charles Truax, Port Carbon, Penn.

My Young Church Crusaders Band is a band of boys and girls of my Sunday School and Church organized into a church going band for morning preaching services.

There are 77 enrolled and between 50 and 60 are at service each Sabbath morning. I give them a ten-minute story object sermon before the regular sermon. They sing one of

Church Printing

Gift Booklets, Special Cards
and Folders

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

our Church hymns using one hymn for a month in succession so as to learn it.

I give to each boy and girl a card with the dates of the Sundays from January first to the last of May, 22 Sundays in all and any one present 16 Sundays out of the 22 is entitled to a certificate for faithful church attendance and also to an invitation to the Pastor's Automobile Picnic early in June. This has not only gotten the children to church but has stimulated the adult attendance as well.

EXPENSIVE ELECTRIC SIGN PAYS

The pastor of the Oxford Presbyterian Church, Philadelphia, Rev. Herman P. Guhse, writes us: "Dr. Stidger, in 'Standing Room Only,' states that Union M. E. Church, Broadway and 48th Street, N. Y., has the most costly sign, church display sign, in the world. Ours is almost twice as large and almost twice as expensive. Dr. Stidger in the new edition of his book has given us proper credit."

We are not specially interested in this "disposition of credit," but all Expositor readers are interested in the value of such an expenditure. Does electric sign publicity in a large city pay? That is the chief question. This pastor says, "Since the erection of the sign we have gone ahead from 100 per cent to 500 per cent in finances, numbers and activities." We asked him how he ever got such a sign and he replied, "I sketched the sign, showed it to my most prominent member and challenged him to put it up. He did the rest."

PARISH EVANGELISM

Rev. Frederick L. Fagley, D. D., has rendered a real service to all evangelical churches in his book, "Parish Evangelism," Revell Co., N. Y., \$1.00. Some of the chapter headings are, "Planning the Year's Work," "Program of Preaching," "Pastor's Training Class," "Personal Work," "Deepening the Prayer Life of the People," "The Evangelistic Committee," "Parish Evangelism," "January to Easter," "After Easter," etc.

CHURCH PEW CONTRACTORS

A little four-page folder has come into our hands announcing a series of new "follow-up" advertising cards. On the first page are these directions. "Select a number of folks you

wish to interest in your church. Send each by mail one of these cards each week. This follow-up method gets results." (75c per 100, \$3.00 per 500, assorted, if desired).

Samples of the "texts" of these cards are given and we can testify they are very good. With this folder has come a larger folder giving price list of printing to order. Many of our readers will do well to send for the above folders. Write to McCleery Printing Co., 107 East 49th St., Kansas City, Mo.

GOOD THEMES FOR PRAYER MEETING

The following themes made the mid-week meetings at Grace Church, Sioux City, Iowa, unusually interesting. The main subject was, "Things Pertaining to the Kingdom."

"Things Hard to Be Understood." 2 Peter 3:16. A study of the Kingdom Mysteries.

"Things Which Cannot be Shaken." Hebrews 12:27. A Study of the Fundamentals.

"Things Lawful But Not Expedient." 1 Cor. 6:12. A Study of the Power of Example.

"Things Which are New: Things Which are Old." Matt. 13:52. A Study of the Charms of the Bible.

"Things Which Accompany Salvation." Hebrews 6:9. A Study of the Riches of Christian Experience.

"Things Which are Impossible." Luke 18:27. A Study of Human Limitations.

"Things According to the Pattern." Hebrews 8:5. A Study of the Perfect Man.

A SUMMER SERVICE OF UNUSUAL VALUE

Rev. Bruce H. McDonald, pastor of Calvary Presbyterian Church, Berkeley, Calif., wrote to The Continent of the religious education and social service rendered by Calvary Church. During the past summer a very significant experiment was carried on for the undernourished children of the district. The public health department of the University of California was secured to co-operate and carry on the active program with the children attending the Vacation School.

Each child on enrollment in the school, and there were 617 enrolled, was weighed, measured, and charted. Eighty-seven were found to be at least 7 per cent under weight and were put into nutrition classes. These classes were held during the craft hour of the school, and each child after being given a pint of milk free was put to bed for thirty minutes. The nurse in charge gave the children a practical talk on general health matters. At the close of the rest period each child went to the ice-cream room where a slice of brick cream was given each. Each child was examined and weighed each week, and as a result more than 50 per cent of the children were saved from the danger zone of undernourishment. The few who did not show any marked improvement were given further examination and recommended for treatment under the care of some physician.

The community has seen that the church is interested in the bodies as well as the souls of men. Many new families have been added to the church constituency and many children have come to the Sunday School. This all was an entering wedge toward the securing of a district nurse who will have her office in the

Church Publicity

A free monthly for ministers and church officers who are ambitious to fill ALL the pews.

"Church Pew Attractors," Folder Calling Cards, attractive announcements, funeral booklets, marriage certificates, stationery, etc.—some of these will interest you. Tell us your needs.

MCCLEERY PRINTING CO.

107 East 49th St.

Kansas City, Missouri

new Calvary church. It has made friends for the church.

CHECKING UP THE MEMBERS

The church roll at Oswego, Ill., was publicly read three succeeding Sundays as an aid in its revision. The number of members enrolled was ascertained as well as the number of regular attendants, irregulars, occasionals, non-attendants and non-residents, the number of families represented and the number contributing.

OLD MEMBERS NIGHT

The Green Street Church, Chicago, had an "Old Members' Night" that proved very interesting. Invitations were sent out to everybody to come and see the old friends, sing the old songs, and greet the workers who did so much for the church in the olden days. Such a meeting heartens the older folk and makes them feel that they are not neglected.

THE PATHE PICTURE LIST

One of the first moving picture machines we ever saw was a Pathoscope. It produced its own light and used safety films. We saw it demonstrated in churches and out-of-doors in camps and it was used on moving trains and boats and in homes. Since then there has been great improvement in every department of the Pathe Moving Picture business.

The company issues a catalogue of selected pictures called "clean, wholesome entertainments" suitable for churches, schools and clubs. Send for this catalogue to your nearest Pathe exchange, or to the home office, 29 W. 5th St., New York City.

"Behold the Man," a 6 reel life of Christ, in natural colors, is said to be a beautiful, reverent and inspiring picture. We have not seen it, but reports are favorable. "The Toll of Tomorrow," is very good. There are many wonderful scenes in colors and the educational films are remarkable. Investigate the large and varied Pathe film library.

PROMOTING THE READING HABIT

In The Expositor for March, 1922, page 709, were are two articles on the subject of interesting the congregation in book buying and book reading. The minister can do much in this direction.

We have discovered that a small library can be developed in a church. After a few weeks' effort our little library has grown to 50 books. They have all been given by the people of the community.

The working men, young men, and others borrow the books and read them. Our "corner" is attractive with its book case, shelf and bulletin board combined. Magazines and papers of various kinds are displayed attractively and are being used.

We hope to hear from many of our Expositor readers how they promote the buying and reading of books among their people. A few weeks ago one minister surprised his congregation by reading from his pulpit a list of books he himself had read. This stimulated the people and started many inquiries. He offered to loan these books to those who wished them.

In a recent letter from "The Atlantic Monthly Press" Boston, regarding Mr. Newton's interesting volume on book collecting and book buying, "A Magnificent Farce" referred to in the March article above, are these words:

"We have been much interested to read your comment on 'A Magnificent Farce,' and think your suggestions in regard to the possibilities of ministers promoting the reading of good books should prove very beneficial."

SEVEN STEPS FORWARD

The Expositor has a wider circulation than within the ministerial circle. A Physical Director of a Y. M. C. A. showed us a large drawer full of cards on which he had made note of Expositor material. Now here comes another Y. M. C. A. man with a fine method for Christian usefulness. He writes:

I am a subscriber to The Expositor and have been for a number of years and am frank to say that I enjoy it as much as any periodical that comes to my home. I get a great many helpful suggestions.

I have been giving a good deal of time to thinking out the best method of learning what people are thinking. The plan we are now using in connection with our Christian work, and we are thankful to you for much of it, is rendering a real service. Instead of asking for the raising of hands or standing upon the feet to imply a wish to lead a different life, we distribute cards like the enclosed to every person and ask that each person who wishes to take mark an X before any of the seven steps that at least one step forward in the Christian life he feels in need of. You may readily see that this will not cause any embarrassment and is very effective.

Just now we are all putting forth a special effort to induce people to become church members. We find that it works splendidly in that regard. The cards are printed on the mimeograph and are inexpensive.

A. D. McKee,
Religious Work Director, Y. M. C. A.,
Buffalo, N. Y.

CENTRAL BRANCH Y. M. C. A.
Buffalo, N. Y.

Seven Steps Forward

(Check here)

I will

.....Accept Christ as my Saviour.

.....Unite with the Church.

.....Pray and read the Bible daily.

.....Volunteer for Christian Service.

.....Give regularly to extend Christ's Kingdom.

.....Reconsecrate my life to Christ.

.....Join the Pocket Testament League.

Member.....Church

Church preference

NameAddress

OUT DOOR DRAMATICS

At many of our summer camps and conferences there are fine opportunities for dramatics. In California where many religious conventions are held out of doors in the sum-

mer time Biblical and missionary stories are acted out under the trees. We once saw the "Drama of Job" thus presented. Here are two books of value for those who are interested. "The Dramatization of Bible Stories" by Elizabeth E. Miller, University of Chicago Press, and "Producing Amateur Entertainments" by Helen Ferris, E. P. Dutton & Co., New York, \$2.50. This play can be used in churches in connection with the church school and young people's work.

BIBLE WORK IN VACATION SCHOOL

Margaret Slattery says, "I suppose the Daily Vacation Bible School does more to teach definite moral guidance than any other agency now in operation. It takes the children when they are impressible and under conditions that make moral guidance easy."

The following Bible passages may be taught to the children. They are expected to memorize them:

The Golden Rule

Whatsoever ye would that men should do unto you,

Even so do ye also unto them.

For this is the law and the prophets.

—Matt. 7:12, Amer. Revis.

The Children's Welcome

Suffer the little children to come unto me,
And forbid them not, for of such is the Kingdom of God.

—Mark 10:14.

The Gospel in a Nutshell

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

—John 3:16, 17.

The Double Commandment

Teacher: What commandment is first of all?
Children: Jesus answered, The first is, Hear, O Israel;

The Lord our God, the Lord is One: and

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

The second is:

Thou shalt love thy neighbor as thyself.

All: There is none other commandment greater than these.

—Mark 12:29-31, Amer. Revis.

The last can be taught with gestures that will express the symbolism and aid the memory.

Other passages of Scripture which should be taught if not already familiar, and for the perfect learning of which prizes may be given, are the following: Exodus 20:1-18. Psalm 23. Psalm 15. Isaiah 53:4-7, 9, 12. Matt. 5:3-12. Matt. 6:26-30, 33. 1 Cor. 13:1-7.

In awarding prizes, passages that the child already knows by heart at the beginning of the school should not be counted but others substituted. (These Scripture quotations are taken from "The Church Vacation School" by Harriet Chapell).

APPROVED LIST OF MOVING PICTURES FOR CHURCHES

Requests have been made for a list of approved films for church use on Sunday evening. If readers who have used good pictures will send us names of the films so used with comments we will publish a list each month.

"Brothers," "The Other Half," "The Chosen Prince," "The Turn of the Road," and "Passing of the Third Floor Back" have been used and commended by the Baptist Church, Jamestown, N. Y.

"Pilgrim's Progress," Jerusalem the Holy City," and "Solomon's Temple," are excellent pictures. By next month we hope to print a longer list. Will you not co-operate? Send your reports to E. A. King.

MEN'S FORUM FACING THE FACTS

Rev. E. I. Stearns, pastor of Caldwell, N. Y. Presbyterian Church, sends a program of the Men's Forum. The folder announces a series of practical conferences on "The Scientist's Bible," covering a period of two months. The purpose of this Forum is to so present the essential contents of science and the Bible that their innate parallelism may be revealed, the end that the faith of intelligent men need no longer struggle with a divided allegiance.

I. Conflict of Science and Theology. Can We Believe Both Science and the Bible?

II. Immortal Trend of Recent Science. Does Science Prove the Existence of Spirit?

III. Does the Bible Put Men's Minds in Chains? By Nolan R. Best, Editor "The Critic."

IV. Creative Evolution and Genesis. Is Literal Interpretation of Genesis Best?

V. Purpose in Evolution. What is the Reason for Evolution?

VI. The Reign of Law: Natural. The Plan of Nature.

VII. The Reign of Law: Spiritual. Are These Laws Analogies or Identities?

VIII. The Scientist's Bible. The "Miracle" of Nature.

PLAN FOR SUMMER RECREATION

In the town of Mitchell, Indiana, the ministers combined to solve the recreation problem. They called a meeting of those interested, resulting in the formation of the Mitchell Athletic Association, governed by a committee of two men from each church. They rented a five-acre field as a community recreation center. On a base ball diamond eight teams are playing in a regular city league. In addition tennis courts and croquet grounds have been laid out.

In a Massachusetts town there is a successful church bowling league, which has been in existence for a number of years. The men's clubs and the men's classes in the various churches furnish the contesting teams.

Where there is no Young Men's Christian Association or gymnasium the men of the churches ought to put on a recreational program.

Help may be obtained from the Community Service, Incorporated, Madison, Ave., N. Y.

SUNDAY NIGHT BOOK REVIEWS

Dr. A. A. Stockdale, Toledo, O.

"Galusha the Magnificent," Joe Lincoln.
"The Kingdom Round the Corner," Coningsby
awson.
"The Brimming Cup," Dorothy Canfield.
"Alice Adams," Booth Tarkington.
"The Profiteers," E. P. Oppenheim.
"At Fame's Gateway," Jennie Irene Mix.
"The Secret Places of the Heart," H. G.
ells.
"Beggars' Gold," Ernest Poole.
"Mr. Waddington of Wyck," May Sinclair.
"Ballads of a Bohemian," Service.
"When Day Is Done," Guest.

PRINT YOUR OWN PAPER

We wish to congratulate the pastor of the
St. Paul's Evangelical Church of Troy, N. Y.,
on its little church paper called "St. Paul's
messenger." There are five pages of type-
written news paragraphs. The first piece of
news is entitled "Back Again" and in it is
described a method. Any minister with "gump-
on" can do something like it himself. Here
is the taking message:

"Have you missed us? We have not been
able to put in an appearance since last Sep-
tember. We lacked both the time and the
facilities to appear monthly. Now we have
been furnished with a new mimeograph and
hope to be with you every month. And we
hope that you will soon get to looking for us
and expecting us. Perhaps we are nothing
but black ink and cheap paper, but we like to
read all the same and we wish to be useful.

"We are here to serve. We hope you wish
to be served. So don't forget to read us when
you get home today, and when you are through
pass us on to someone else. We want to be
seen by as many people as possible.

"Some of our very best friends have come
up to us and placed something in our hand
and asked: 'When will that nice little church
paper come out again? Here is something to
help pay for the next issue.' We are very
grateful to you, kind friends, and are sorry we
could not fulfill your wish and appear sooner.
But here we are and we hope there will be
more good friends to help us along month by
month."

A CHURCH STANDARD

The following ten points of excellence are
taken from the calendar of a church in Santa
Barbara, Calif. The pastor gives credit to a
church in Aurora, Ill.

1. The life of each member consecrated to
God. Romans 12:1.
2. Every physically able member at church
at least once a week. Acts 2:41-47.
3. Every member contributing conscienti-
ously to the support of the church and its
work. Malachi 3:8-10; Matthew 23:23.
4. Every member physically able present at,
and taking part in, the prayer meeting. Matt.
26:16; Isaiah 43:10.
5. Family worship in each home. Psalm
133; James 5:16-18.
6. Distinctly Christian literature in each

home, especially the denominational paper.
Isaiah 50:4; Acts 7:22.

7. Each physically able member doing some
definite work in the church. 1 Cor. 15:58;
James 2:14-26.

8. Each member a careful and constant
Bible student. 2 Tim. 3:16; 2 Tim. 2:15;
John 5:39.

Each member an enthusiastic and well-in-
formed supporter of missions. Mark 16:15;
Matt. 28:19-20.

10. Each member devoted to the winning of
souls to Jesus Christ and his church. Prov.
11:30; Daniel 12:3; James 5:20.

SUNDAY EVENING SERMONS

A popular Sunday evening series which gives
the preacher great opportunity to present the
Gospel attractively, is, "Great Sermons and the
men Who Preached Them." One might be-
gin with "The Expulsive Power of a New Af-
fection," by Thomas Chalmers, "The Greatest
Thing in the World," by Henry Drummond,
"The New Heart," by Thomas Guthrie. The
list can be expanded indefinitely. Such a series
has been used at the First Presbyterian
Church of Cedar Falls, Iowa, and at West-
minster Church of Waterloo, Iowa.

SUMMER VACATION BIBLE SCHOOL

Why waste one-fourth of the child's precious
education time? The program of the public
school leaves 20,000,000 children idle for three
months each summer. Here is the church's
great opportunity. Through the Vacation Day
School the church can recruit its own ranks
and Christianize the nation. The long sum-
mer vacation is not only a period of wasted
opportunity and retrogression, but of grave
moral danger to thousands of children. Save
the danger by means of the Vacation School.

Parents approve Vacation Schools, the chil-
dren are enthusiastic over them, ministers
count them one of the best agencies for the
religious training of the young. More than
two thousand churches and communities have
found in the long summer months an oppor-
tunity for supplementing the child's religious
instruction and making fruitful use of his lei-
sure time. The busiest and most fruitful
months should be the summer months, for most
churches. When the public school closes its
doors, let the doors of the church be open to
every child.

**More Time is Needed for Religious Educa-
tion. That Time is Available in the Summer
Vacation. Will the Church Use It?**—The Abing-
don Bulletin.

Great Help

I have been a subscriber to The Expositor
for several years. I consider it a great help
to the minister.

J. T. S.

* * *

Must Keep It Coming

Enclosed check. I feel I must keep The Ex-
positor coming, for I need it, and appreciate
it very much.

D. A. T.

"Turning the Inside Outside" Again

BY A MINISTER'S WIFE

I have been reading with much interest your campaign to raise the salary of ministers. Your courage is admirable, and I trust that your persistence will not give out until every recognized minister, no matter how obscure he is, nor of what faith, will have been benefited by your efforts. John Brown and Abraham Lincoln have their names in history for what they did for the colored man, and my wish for you is that your name may at least be recorded in the Hall of Fame for what you have done in behalf of ministers—the ministers without whose efforts our very civilization would begin to retrograde—my regret being that such honor is not given during the lifetime of the person honored.

The letters from ministers' wives which you have published have made very touching reading—and I believe that those letters will have as much to do with the success of this campaign as anything that either you or Mr. Philippi can possibly say (you see that I am giving Mr. P. due credit for the part which he is taking, and for the advertising which he is giving both you and The Expositor). By the way, haven't you noticed quite an increase in your subscription list? But as "variety is the spice of life," I felt that you might like to publish a letter with a different report, from a minister's wife.

To begin with, I will say that as a girl I did a little serious thinking along the line of matrimony and I came to the conclusion that I would never marry any man who was not a sincere Christian; but I was also equally decided that I would never marry a minister because of the notoriously poor pay received for services rendered. I lived up to my decision all right, but it happened that the boy I married was such a good Christian that soon he felt his call to the ministry. When this happened, who was I that I should stand between God and the order of his plan? I bade my husband to respond to the call which he felt by saying, "Here am I, Lord. Use me as you will." I have stood by my husband, helping him to prepare for the ministry, and as soon as he had a charge helped him in the work, as it is so necessary for a minister's wife to do.

Within two days it will be thirteen years since we were married, at which time we had but twenty dollars between us.

Now I suppose you are prepared to read a tale of terrible hardship, but that is the respect in which this report is to be different. Today we are living in a good two-flat brick house, the clear title to which we hold jointly. A few mortgages and bonds, with a life insurance of three thousand five-hundred dollars insures me independence of the church (or county) should my husband be taken from me or rendered incapable of service. In our home we have a player piano, and our oldest boy, aged ten, is taking music lessons. (He is our

Sunday School pianist which is a great convenience, as we can depend upon him being there on time.) The living room of our home has the other necessary furnishings besides the piano. In the dining room there is what you might expect to find, with the addition of a good office desk, and the latest model ball-bearing typewriter. This is my property, my husband having a second-hand one which he uses in his study for the preparation of his sermons. In the kitchen I have about every labor-saving device that I can make use of such as kitchen cabinet, fireless cooker, electric iron, electric toaster, vacuum cleaner, etc. The things I appreciate most in my basement are my electric washing machine and a pressure closet in which to store my fruit. We have two boys to feed, clothe and keep shoes on.

By this time I imagine some are beginning to wonder where we keep our Aladdin lamp and what the prospects are of getting access to it. I am willing to share with you all, readers of The Expositor, the secret of our financial success. Summed up simply it is, Work. When we were married my husband was an expert linotype operator, and received a good salary for those days. We did not live up everything that he made but lived as frugally as possible. Many times when we would have enjoyed chicken we had veal stew instead. Before the children came we used butterine exclusively. A new hat was as unusual for me as it is for some of the ministers' wives that I have been reading about lately. Our pleasure each week was not to see what desirable things we had purchased, but how much we had saved toward our home. When my husband felt the hand of the Lord upon him for the ministry he did not throw up his job and go away to school, but took a night course in an undenominational school near at hand. Later a correspondence course proved helpful. All of his hours spent in riding on the street cars were used to read and study. During this time, he was the efficient superintendent of a Sunday School, besides operating the linotype eight hours each day; yet by utilizing the moments which many let go to waste, I believe that it can be said of him that he put in as much time and studied as effectively as do many who are devoting all of their time to the one line of work.

In time he was offered the position of assistant pastor in the church where he had been serving as Sunday School superintendent. He now had three positions, but he still continued his studies, and in due course of time he was ordained to the ministry. When he was asked to take his first, and present, charge, he agreed to do so on condition that he could work at his trade also, for while the salary here is better than many ministers receive, it is not sufficient for a decent living. Having this understanding in the beginning there is no "kick" coming from the trustees or the representative members of the church. The only

ones who have any objection to this arrangement are those who do not give anything to the preacher's salary anyway—their contribution being plenty of talk as to what a minister, his wife and his children ought to do, how they should sacrifice, be consecrated, etc. "Verily I say unto you, they shall have their reward," but I am afraid that unless they get their eyes open and repent they won't even be satisfied with it.

Because of my husband being employed during the day (the firm for which he works allows him, however, to get off at any time for marriages, funerals, etc.) I help him out with the pastoral visiting and I teach the teacher training class, Bible study in the mid-week meeting, and such like; also I fill the pulpit for him occasionally, all of which is acceptable to the congregation. I would like to say right here that I think many ministers suffer be-

cause their congregations but reflect their own attitude. It is true that the minister is the servant of the church, but as to what grade of servant he is, depends largely upon him. If he gently but firmly holds for his rights, the congregation will not be feeling that they are the ones who conferred all of his benefits upon him.

I do not wish to cite my husband's case as an example of how things ought to be, but to try to bring out the thought that perhaps families need not always suffer so much, even though conditions are not now ideal. I have wondered if some minister's wives would not have more to do with if they spent less time piecing, patching and making over and spent more time helping their husbands in their work. I have met but few ministers whose wives did not do much to help build up the work in which they were engaged.

Will the Church Practice the Golden Rule?

An Interesting and Enlightening Broadside of Answers

FROM AN OHIO PASTOR

Dear Mr. Barton:

He had just come home from Conference. Naturally the family, consisting of wife and three kiddies, were eager to know "the results." "Four points in northern Ohio, somewhere 150 miles away and \$500 a year," was "the results." He never arrived at that appointment. After figuring it would cost \$100 to move—that would leave \$400—it never could be done. He's driving a truck now—his man of God. His daughter married and is a member of a church of another denomination—wonder if her father's experience with denominational leaders of a certain church has anything to do with this?

Our message is weakened because the world sees it hasn't affected or changed the elect. After all, the ambassador or messenger is the message. Never will industry heed the message of the Church until the Church feeds and cares properly for her laborers. As long as men are expected to live on \$500 a year and are treated as the above true case, we can howl and hurl the Golden Rule at the world and it will never cause even a ripple of attention. The care of the servant of God is, after all, the Church's social message to the world.

(This, by an Ohio pastor, is good and to the point. It comes in answer to our question in the April number of The Expositor, page 18.—Ed.)

PRACTICING THE GOLDEN RULE

Churches through their officials will practice the Golden Rule toward the man in the pulpit when they realize that God means that his men on the firing line of the Church need food and raiment as do others. Compliments can't pay coal bills. When they realize that

every member in every church is responsible for money expended just as much as for the manner in which they get that money. When men cease misquoting and misapplying Bible texts. God, today, does not authorize the going out of anyone minus purse or scrip. There was a brief period when Jesus in a particular sense did. He also told the same men not to prepare their sermons, but lack of preparation today would not be a sign of grace.

When church officials will realize that the Golden Rule is literally in force as the rule of God, they will begin to square up with the preacher; and then will they begin to distinguish between giving and paying—for the laborer is worthy of his hire. Then will they say, "Whatsoever is right, that will I give thee." They have not been doing that hitherto. The Golden Rule is not made up of "donations," but of equity in action. Theory will not satisfy hunger.

The Golden Rule which does not touch and open the pocket book is counterfeit.

(This spirited answer comes from a minister in the South.)

Will the church, and its denominational officials, practice the Golden Rule in their treatment and payment of preachers, or do they regard the denominations exempt from practicing what they preach?

In answer to the first question, Yes, and to the second, No.

Because the church is the instrument in God's hand for the regeneration of the human race and therefore the best accredited agent for the propagation of the ideals of Jesus Christ let us not minimize the difficulties which confront her. Though possessing a Divine message her ranks are human. God has revealed to her the way, but has left the pace to man. The Church is moving on,

if slowly. If she is withholding the working of the Golden Rule within herself is it not because she is following her Master along the road to Calvary? Can the servant expect better treatment than her Lord? But in her very concern for the welfare of the weak she is acting the Golden Rule. As the champion of social and industrial rights she is doing for others what she needs others to do for her. She needs men to champion her cause. Her program is extensive and its financial cost heavy. Dare she withdraw her outposts to increase the comforts of those nearer home? If the rank and file of the Church in individual congregations would join with their pastor in the practice of the Golden Rule it would not be how little can we pay the preacher in order to discharge our obligations but how much can we give him in appreciation of the Great Master? The stigma of blame would soon be lifted from the Church officials and soon in our dear old church there would be more Nashes than gnashes.

(This from a Canadian pastor, in Manitoba. Certainly an excellent reply.)

A PENNSYLVANIA MINISTER

Dear Expositor:

I offer the following in answer to your question: Will the church, and its denominational officials, practice the Golden Rule in their treatment and payment of preachers, or do they regard the denominations exempt from practicing what they preach?

The Church will practice the Golden Rule. Not every congregation; probably not every denomination. But the Church of the Living God, as the conservator and dispenser of the Truth, the God-ordained agency to lift mankind into holiness of life and character, can do nothing less than practice the Golden Rule in dealing with her ministers. Failing in this she would forfeit her right to the claim of her Divine commission. She will not fail in this.

First, because the intelligence of the laity is increasing intensively as well as extensively. They will not brook much longer the disparity in remuneration for service rendered that now discredits their sense of fairness and equity in dealing with the servants of the Most High.

Second, Because of the increasing humanness in humanity. What the church-member seeks for himself and his family in the way of comfort, social and educational advantages, he cannot withhold from his pastor and continue to be content and happy.

Third, Because of the higher ideals and loftier conception of the Gospel ministry that an increasing number of church members are entertaining.

Fourth, Because the Church is growing more and more into the likeness of Jesus Christ, her Great and adorable Head, she does not ask exemption from practicing the Golden Rule toward his ambassadors.

(Very thoughtful is this reply from a minister—who is also a teacher—in Pennsylvania).

FROM A HOME MISSIONARY

Dear Brother Barton:—

I am one of the Home Missionaries and know from experience that we are hard pressed oftentimes, and do not get a square deal, and consequently become disheartened. We have to wait two or three months at times for our salary, and then hardly ever get it in full, and our whole families have to suffer.

I am anxiously awaiting for the answers to your question in the last Expositor regarding this very problem.

We are bewailing the fact that no young men enter the ministry. What can we expect when our sons know and realize these conditions better than most people? Let us have a square deal, and a little consideration, and a helping hand to cross hard and difficult places in our daily work to accomplish the best for the kingdom. How can we urge people to self-sacrifice and self denial when so little is practiced? Let us meditate on Matthew 7:12.

Thanking you for your effort on our behalf.

Sincerely yours,

(A Western Minister)

PREACH, AND ACT, AND SAY, AND DO

ANSWER: They will when they fully realize that true success depends on standing on the teachings or philosophy of Jesus Christ summed up in Matthew 7:12: "Whatsoever ye would that men should do you to you, do ye even so to them; for this is the law and the prophets." Not preach, but do, for a few still say but do not. We send missionaries to the foreign fields to teach the natives, but it has been well said it might be well for some of the natives to come over here and teach us. As many churches are failing to teach and practice the great fundamental truths the business houses are taking it up and practicing them in reality and truth. Many preachers are like the women receiving the \$4 a week and some head officials like some owners of large concerns with the main thought, "What is there in it, or what will I get out of it?" instead of "What can I put in it for the good of others?"

The Golden Rule, may time soon come
When on it churches more will run;
When preachers, elders, bishops too,
Will preach, and act, and say, and do.

Yours for service,

W. E. T.

ANOTHER "GOLDEN RULE" ANSWER

Will the church, and its denominational officials, practice the Golden Rule in their treatment and payment of preachers, or do they regard the denominations exempt from practicing what they preach?

I do not think that the church and its officials feel that they are exempt from practicing the Golden Rule. Yet they do not practice it, as your magazine month after month shows. But they ought to know that they cannot get others to practice it until the church puts it into operation. A man cannot lead another up the Alps unless he has climbed the Alps himself.

I believe the church officials will practice the

Golden Rule. But it will be because they are forced to do so, not because they want to do so. They will be forced because such men as yourself are audacious enough to publish the facts about the ministers' salaries and also because the minister demands that his salary be enough to live on, and paid regularly.

Personally, I have a big roll of notes that I have paid 8 per cent on while some of the rich men of my congregations have been drawing 5 and 6 per cent on the money they ought to have paid me. They considered it no crime to make me wait until conference—or walk around with my salary from three to five months in their pockets. I have now come to the point where I can tell them they can “come across or I’ll go across.” Either they pay me or I get another job. If a few more men will carry that demand to the church officials and if a few more magazines like The Expositor will publish the facts the officials will practice the Golden Rule.

(This, by an Iowa pastor, is another answer to our question in the April Expositor, page 818.—Ed.)

WILL THE CHURCH PRACTICE?

To The Expositor:—

I sincerely believe that the day is not dis-

tant when all denominations will wake up to the fact that a preacher, who has no choice to work only 40 hours a week, but who is working from 80 to 100 hours every week, needs better pay for his work. If those who deal in the matters of the body are receiving higher wages than the preacher, who is charged with the care and culture of the soul and the mind, they must sometimes wake up from their slumber, even if it takes a generation of pounding (like that given by The Expositor) to do it. Church officials will soon realize that it does not give them any credit for intelligence when they are willing to pay more for the man who drives their automobile than they are giving the one who is tenderly and kindly mending wounds of their heart and mind. If anyone needs a living wage it is he who is leading men to right relationship with God and man? For that matter, what would you think of the man who says nothing when movie stars and prize fighters secure hundreds of thousands of dollars a year, but as soon as his minister needs a couple of thousand a year begins to make a howl—more worthy of a cave man than a church official of the 20th century?

(This, by a Kansas pastor, is yet another answer to the question, April Expositor, page 818, as to whether the church will practice the Golden Rule in treatment of pastors.—Ed.)

How Pastors Promote Spirituality and Hold Young Folks

PRIZE CONTEST---ANSWERS

FIRST PRIZE, QUESTION 5

Prize offers were made in the March number of The Expositor, page 718, for brief articles on the above topic. The first prize under question 5 is given to Rev. E. C. Scott, pastor of the First Baptist Church, Harrington, Washington. His method seems very practical and the results excellent. He says:

I have never tried any such successful way to get the Sunday School scholars to stay to the preaching services and take a real interest in them like giving a Testament or Bible for filling out reports like the accompanying sample. I got the germ of the plan from The Expositor last summer and my attendance at the preaching service has nearly doubled owing to that one thing, as some parents from out of town are held to regular attendance in that way by their young people. Those filling out this list now have been doing so for five months, with the aim of getting a good Bible. They are divided into groups according to age, and their answers are graded. The highest standing person in each grade gets a better Bible than the others. Each one is handed the list as given below on a heavy cardboard of same size with the church program and, with pencil looped on with string. It is inexpensive, except the Bibles, and we look for the young people to have life-long treasures in the Bibles they win.

The questions can be changed to suit, but too much writing for answers will make confusion. The questions follow:

Name
 Responsive Readings
 Did you join in the Reading?.....
 Hymn No.
 Scripture Lesson: Book.....Chap.....
 Were you attentive during prayer?.....
 Hymn No.
 Your offering in Sunday School or Church.....
 Did you help sing the hymns?.....
 Hymn No.
 Text for Sermon:
 BookChap.Verse
 Was there anything in the sermon about God?

The Holy Spirit?.....Jesus?.....
 The Bible?Heaven?.....
 The Church?.....The Sunday School?.....
 Name two men or women mentioned:

.....

 and mark whether they were from:
 Bible.....History.....or Church Work.....
 Closing Hymn

SECOND PRIZE, QUESTION 5

The second prize under Question 5 goes to Rev. Philip Barker, pastor of Gordon Methodist Church, Winnipeg, Manitoba. His article is equally good with that of the winner of the first prize, but the writer failed to fulfill the conditions in one respect. He writes as follows:

How We Got 100 Boys and Girls to Attend Sunday Morning Service Regularly

The gap between the Sunday School and Church was a challenge. A bridge between these organizations being a necessity, we started the (Y. W. L.) "Young Worshipper's League." Having made known to parents and Sunday School workers our desire to form in young lives the habit of worship and the spirit of reverence, we sought to do this through the channel of the "League."

The pastor personally appealed to the parents and the children during his pastoral visitations. Enthusiasm soon prevailed, and attendance was most gratifying from the first. Two secretaries were appointed and attendance cards marked each Sunday, and at the end of each month a gold star was placed on the card held by the children.

A few weeks ago 105 prizes were distributed for attendance through the kindness of Adult Classes in Sunday School, Friends, and the Official Board of the church.

Attention to the following details is the chief reason for our success among the young people, to which almost every preacher who occupies our pulpit refers.

1. The pastor as well as all officials of the church are keenly interested in the "League."

2. A definite part of each service is given to the Y. W. L. (Always an address and children's hymn. Sometimes a prepared prayer in unison. Occasionally the children are asked to sing alone).

3. A Bible Question Contest is arranged periodically, and prizes are given for best answers. A member of the church in regular attendance at morning service voluntarily offered to give the prizes for the best answers at the end of this month. Increase in Bible reading has been the result.

4. The children's interest has been retained by varying the appeal. A photograph of the League was promised when we reached the 100 mark weekly. This was achieved and the photo taken a year ago.

5. We are hoping to have another picture taken in a few weeks when we shall have added to our group the "12th Winnipeg Troop of Boy Scouts" and the "Gordon Wolf Club Pack;" both of which are associated with our Church and League.

As a result of getting the children the parents are there every Sunday morning in larger numbers. The Y. W. L. is thus the bridge between the Sunday School and the church. Eleven years of experience, in three different charges, has convinced the pastor that the attendance at morning service can be increased by about 100 per cent by starting the League and giving it due attention.

THIRD PRIZE, QUESTION 5

Though we did not offer a third prize we are glad to give such to Rev. H. E. Harwood, pastor of a country church at Junction City, Ohio. The article is a good one and the methods used most excellent.

How Pastors Promote Spirituality and Hold Young Folks

This is a country church. Two years ago there was not an organization of any kind for the young people. It was impossible to enlist any of them to act as leader. Naturally without any responsibility they had lost confidence in themselves. After becoming acquainted with the members of the church, and seeing the necessity of training the younger people we thought best to commence with the children. These were organized into a missionary band. They did well and grew from five members to fifteen. With this gain naturally the enthusiasm was felt in the Sunday School. Their class more than doubled in a short time. The teacher of this junior class enlisted each scholar in some particular part of the class work.

It is surprising the effect upon the whole church through this small beginning. Their success encouraged the older members. Seeing what had been done gave confidence in themselves. The enthusiasm was contagious. Under the leadership of the pastor's wife, who successfully trained the children (who, by the way, I should have said were taken into church membership at the close of special services), a Young People's Missionary Society was organized with but five members. A president was appointed who is now in training. They hold a meeting each month and study missions and each month a social gathering. From this beginning of five members they now have almost forty, have secured over 200 names for a quilt which the young ladies are making for the society. We are wondering where a house can be found large enough for their meetings as at the last one there were over 60 present.

It is impossible to give details of this transformation in 300 words. But, in brief, the young people never leave the preaching service, are ready to do anything we suggest for the church. From this small Children's Band started the enthusiasm which awakened the young people, doubled the attendance in Sunday School, built a covered speakers' stand in the grove, also seated the grove, bought a new piano, and just now sending for 100 song books.

The young men are practicing singing each Tuesday evening. We have a chorister and pianist, both young people. Also a fine quartet, and still the work is gaining ground. Perhaps you see what we are aiming to do. As soon as leaders are in sight will organize C. E.

To close let me say:

Don't organize anything until it can be done right.

Do not overlook the small beginning. Commence where you can.

Cultivate the talent of each person, children as well as grown-ups.

A little praise will work wonders. Try it.

Never close a meeting without preaching Christ. We have six days for other purpose

FIRST PRIZE, QUESTION 1

The first prize for Question No. 1 goes to the writer of this article. He has had special success in securing family worship in the homes of his people.

How I Secured Family Worship in the Homes of My Members

During the past year we have secured an increase of 50 per cent in family worship. How was it accomplished? By the same methods by which we have accomplished everything else. The average Christian has a very vague and hazy conception of the truths of the Bible and the duties and privileges of the Christian life. We emphasize in the pulpit the privilege of being a co-worker with the Father and the Son.

My experience has been that when the truths and promises of the Bible are presented in a manner that the child may understand, the people will respond in greater consecration. Parents realizing the dangers that beset their children on every hand, and the great need of safeguarding them, are ready to listen and act upon any suggestion that we may make. This gives us opportunity to lay stress upon home training of the child and the influence of home atmosphere.

Our denomination publishes a book of "Daily Texts" for use in the home. When the new edition is off the press we speak about it and urge parents to use it daily in the home. We secure a number of these books and offer them for sale. This also gives us opportunity to contrast the homes mentioned in the Bible. We contrast a beautiful home where God is honored and worshipped with a home where God and his word are neglected or rejected. Practical lessons are drawn to suit the needs of our people. This together with constant teaching of the Bible has resulted in an increase of 50 per cent in family worship during the past year.

FIRST PRIZE, QUESTION No. 2

The first prize under this question is awarded to the minister who signed his communication R. K. S.

What Did I Make My Purpose in the Calls I Made on Members?

Realizing that work of any depth and permanency can only be accomplished when pastor and people are moved by a single purpose and are working toward a single goal, I have a definite purpose in making pastoral calls. (This does not include the sick or aged and infirm). First of all we aim to become intimately acquainted with our people. In their homes we learn the conditions under which they are living and the needs of individuals. We could not possibly learn these things anywhere else. This enables us to give the help they may need and to bring the appropriate message at Sunday and mid-week services. Knowing the needs enables one to bring a message that applies to those at the service rather than to those who are absent.

In the second place, our purpose is to gain the fullest possible confidence of the people. When they have confidence and know that whatever we may have is a message of love,

they accept it and act upon it. If one has not gained confidence they may and often do resent the message. No matter how sadly needed the message may be, nor in what spirit it is given, in such case no good is accomplished.

I had occasion at one time to preach on a sin that was prevalent in the community. To speak to the individuals concerned in our church would not prevent others from falling into the same error. So we decided to preach a sermon on that particular sin. After the sermon one of the leading members came to me and said, "Boss," (that is a term of endearment in that community) "that was mighty tough on me, but my eyes are opened and I want to thank you for myself and the congregation." If we had not gained the confidence of those people we could never have put an end to that sin in that community.

In the third place, our aim is to increase the interest and arouse the enthusiasm of the members for the work of the church. Their interest and enthusiasm reacts on us, and back again, so that good work is possible. Personal contact in the homes and intimate acquaintance, combined with mutual confidence, is the key. Those are my purposes in making my calls.—R. K. S.

FIRST PRIZE, QUESTION No. 4

The first prize under Question 4 goes to Rev. Robert K. Stansfield, pastor of the West Side Moravian Church, Green Bay, Wisconsin.

How I Held the Interest of the Members of the Church

We must have their interest before we can hold it. To this end we have a fall campaign "Get-together" and "Get-to-church." This campaign begins with a "Get-together" picnic and is followed by a series of rally days for different groups of the membership with a special sermon for them. Having secured interest and attendance we use printers' ink in the form of mimeographed letters and announcements, as occasion demands. A group of boys distribute these messages to the various homes.

We have always believed the church is here to preach the Gospel, so we confine ourselves to Gospel preaching and Bible exposition. This was the secret of the success of the Apostolic Church, so why not in our day? At the mid-week services we distribute a mimeographed outline of the study, with Bible references. The privilege is always given of asking questions on any previous study which they may have made at home.

A series of Bible studies on some subject that they know little about has always held the interest of the Sunday congregations. For instance, a series on the "Lord's Prayer" held their interest unabated for many weeks. That we can hold their interest by straight Gospel preaching and Bible study is shown by two things. The large percentage of the resident membership who are regular attendants. During the Week of Prayer in January we had a very severe storm. I was out of town and knew that on account of delayed train service I could not possibly reach church until a half hour after time for the service. I had doubts whether any would brave the storm. When I

arrived at the church I found fully half the usual number were in attendance. Recently we had another storm that cut us off from all outside communication for two days and a half. Again I had my doubts about any braving the sleet and snow. We were having a series of studies. Quite a number came and each one brought a request for delay from some one who was too infirm, or lived too far away to brave the storm. Wherever I have been stationed I have been able to hold interest by Gospel sermons and Bible study, for I have been supplying something needed and sadly lacking in these days.

SUMMER CONFERENCES

(Continued from page 1086)

the things these conferences give them: a serious but captivating view of life; a vision of the intense reality and opportunity of Christian service in a world of bitter confusion and unrest; a training for some specific line of work right in their own home church and neighborhood, as well as in the more commonly emphasized specialties of ministerial and missionary dedication; above all a deeper sense of the fellowship of Christ as a motive and a force in life. The churches owe it to their young people, to their own work, and to the Kingdom of God to make the utmost possible use of the summer conferences. They have made good.

PASTORAL RECORDS

(Continued from page 1086)

the year from time to time new plans will suggest themselves and they, too, will go into the records.

But besides making plans and writing them down the minister will resolutely seek to work his plans and carry out his program. Every now and then he will go through his records to check off what has already been accomplished, and to remind himself of what yet remains to be done.

No one, probably, really enjoys keeping records. But such records as have been suggested are all in the interests of efficiency, and are most of them in the long run labor savers rather than labor makers.

Quotable I

ALL MY OWN

I do not own an inch of land

But all I see is mine—

The orchard and the mown fields,

The lawns and gardens fine.

The winds my tax-collectors are,

They bring me tithes divine—

Wild scents and subtle essences,

A tribute rare and free;

And more magnificent than all,

My window keeps for me

A glimpse of blue immensity,

A little strip of sea.

Here sit I, as a little child;

The threshold of God's door

Is that clear band of chrysoprase;

Now the vast temple floor,

The blinding glory of the dome,

I bow my head before;

The universe is home,

In height or depth or near;

Yet here upon the green

Content am I to be

Glad when is opened need

Some sea-like glimpse of sea.

—Lucy Larcom.

THE FARMER'S WIFE

"The farmer's wife is now so occupied with social affairs that she has lost the art of making butter and jam and doing the work of the farm that her grandmother did. This results in a great economic loss to the country."—The Government report issued from the Department of Agriculture.

The farmer's wife, in early days, got up at half

past and milked the cows and

put the prunes to stew.

The breakfast for the hands she'd set upon the

stroke of four,

And then she'd bake her bread and cake and

scrub the kitchen floor.

But nowadays the farmer's wife has time to

call the cows,

"Good gracious," says the Government, "how

idle she has become!"

The farmer's wife, in times gone by, brought

up the cows and lambs,

And sacked the oats and fed the shoats and

smoked the hickory hams.

And when she'd cooked three great big meals

she cheerfully arose,

And with her churn sat down to earn the

money for her clothes.

But now she often visits 'round and gossips

like as not.

"My goodness," says the Government, "how

worthless she has got!"

The farmer's wife, some years ago, was wholly

free from nerves,

Twelve hours a day she'd slave away at put-

ting up preserves;

Six children dangling at her skirts, a seventh

on her arm,

She'd gamely set herself to get the mortgage

off the farm.

But now she sometimes takes a rest like city

women do.

"Great heavens!" cries the Government, "what

is she coming to?"

The farmer's wife departed from this vale of

toil and tears,

For happier climes, in those old times, when

under thirty years.

The farmer got another mate—he somehow always

found

The ideal wife who toiled through life and

rested—under ground.

But now sometimes her years add up their full

allotted sum.

"Great Scott," exclaims the Government, "how

shiftless she's become!"

—James J. Montague.

Illustrative Department

Illumined: Jeremiah-Ezekiel

Idols

517

Jer. 16:20. A missionary in India writes of an outcaste man who has been received into the church at Calcutta, and who some months ago built a small wall around his home and in a niche built the family idol. Before this image he and his family prayed faithfully and laid their offerings. In the course of time a Sudra man wanted some mud. Being a caste man he had a right to take it from the outcaste man. Though the family idol was present in that wall he did not prevent the Sudra man from taking it. This set the outcaste man to thinking. If a god could protect a mud wall, of what use was he to him that time he went in search of a god of power and help, and today he is happy in his faith in Jesus Christ.—Christian Work.

Babylon and Egypt

518

Jer. 25:12; 46:26. We missionaries find among our people predictions and statements of so-called prophets. They believe them and fear the authors as they have given forth words of evil portent. But in all of these prophecies there are conditions that nullify certainty or ambiguities that provide loop-holes for escape. How many times we have seen the Hindoo prophets crawl and explain why their predictions have failed to materialize!

How different the predictions of the Bible! Skeptical people who will study its prophecies in the light of history and the present condition of these lands will find some hard things to explain. I have today been reading Jeremiah on Babylon and Egypt. When he wrote, both countries were alike great in power, alike in position, both being situated on alluvial plains, irrigated by many canals drawn from inexhaustible rivers; both were great grain marts. There was nothing in their position from which a shrewd guess would foretell a special difference in their future. And yet of Babylon Jeremiah said: "I will make it everlasting desolations," (25:12) while of Egypt he said, when predicting its desolation, "Afterwards it shall be inhabited as in the days of old, saith Jehovah." (46:26).

Since Jeremiah spoke these two lands have been before the gaze of Jews and Christians for twenty-four hundred years. With what result? Babylon soon became and is still a desolation, but Egypt arose from its ruins, marks of which everywhere exist, and is the granary of Europe, as it has been in all past time.—A missionary in India.

Confidence in the Future

519

Jer. 32:8-15. The Chaldean army was encamped round about Jerusalem, besieging that city. The cousin of the prophet Jeremiah gave

him the chance of buying a field in their native village of Anathoth, a suburb of Jerusalem. The village was certainly in the power of the conquering Chaldeans; perhaps they were encamped upon that very field. But to show his confidence in the ultimate restoration of the Jews to their own land, Jeremiah bought the field for it publicly, and had the deed transcribed openly before many witnesses as a permanent record of "houses and fields and vineyards shall again be bought in this land."

Centuries later a senator of Rome in like fashion openly bought the land upon which Hannibal's army was encamped before the walls of the city. This purchase, like Jeremiah's, was to encourage the citizens in their defence of the city, showing the senator's belief in the ultimate defeat of the Carthaginian general.

During the late World War, while the city of Trieste and the region round about were in the power of the Austrians, the conference of the Italian Methodist Episcopal preachers was held in one of the towns of Italy. When the question came up where the conference should meet the next year, one of the ministers moved that the next annual session should be held in the Methodist church in Trieste. The motion was passed with great enthusiasm. The conference adjourned to meet the next year in a church in the hands of the enemy, the pastor driven away, and the membership scattered or terrorized.

The remarkable thing about the story is that they did meet a year from that time in the Methodist church in Trieste, the city then in the control of the Italian army.

We came across another similar story of the World War in the Record of Christian Work of which we do not know the sequel, but the outcome of which we confidently believe will parallel those other incidents to the end:

Church bells are an abomination to Moslems, and when the war broke out the Armenians, during the persecution, thought it wise no longer to have them. In 1917, the Turks, hearing that many had melted her church bells into cannon, decided that they would do the same with the Christian bells of Asia Minor. This was done, and in order to add insult to injury part of the bell-metal was used to make strips, in order to show the Christians that they were both in fact and figure under the feet of the Mohammedan overlords. But Mr. Woolley of Marash recounts in the Missionary Herald an incident which calls to mind Jeremiah's purchase of the field of Anathoth. Armenians of Marash, whose lives hung in the balance, handed him on his departure to America money to purchase a good church bell for the Gregorian church of the

city. This harried and outraged people are looking forward to the time when they are to worship Christ in peace, and ring out again the great days of the Christian year.

EZEKIEL

Times That Are Afar Off 520

Ezek. 12:27. The tenants on a whole block in New York City had a disagreeable experience while the thermometer was registering one degree above zero. Title to the block had been acquired for the purpose of erecting an armory, and early in January the occupiers of the houses fronting on both the avenues and the two streets to the north and south of it, were notified that they must quit within a month. Apparently they were in doubt whether the notice was genuine or, if it was, whether it would be promptly executed. Few among them sought new residences. There was an impression that owing to litigation, or to the proverbial slowness of public bodies to begin operations, a few weeks' delay might be expected. To the general surprise, however, they received notice on the day the earlier notice expired, to give up possession in twenty-four hours. A panic ensued. Some disposed of their effects by auction and others hurriedly sought new quarters. There were some even then, who made no move; but these were convinced of the necessity for prompt action, when contractors arrived to begin, in the bitter cold, to strip off the roofs and tear out the windows. The occupiers would have saved themselves from loss

and the inconvenience of moving in severe weather had they heeded the first notice; but the tendency to put off the evil day and to hope that it may never come, is common with others besides them. Unhappily, many yielded to it in a matter so important as their eternal safety.—Christian Herald.

Salted

Ezek. 16:4. Upon birth the infant is washed in tepid water by the midwife, rubbed gently with fine salt, sprinkled with a powder made of dried myrtle leaves, then wrapped in swaddling bands, giving it the appearance of an Egyptian mummy. To say in Syria to anyone that he was not "salted" at birth is to invite trouble. Only the child of an unrecognized father is not "salted."—Abram Rihbany.

Under the Rod

Ezek. 20:37. The prophet had stood by one of those stone enclosures where the sheep are folded for the night, and he had seen the shepherd stand by the door as the sheep passed in, laying his rod across the entrance that they might not crowd in so rapidly as to prevent his counting them. Every sheep passed under the rod before it entered the fold; and the shepherd gets none but his own and all his own. So stands the great Shepherd before the eternal gate, and every one of his chosen shall pass under the rod, that being made perfect through suffering, they may be counted among them that are sanctified.—R. Vincent.

Light-Radiating Illustrations

REV. JOHN F. COWAN, D. D., San Diego, Cal.

Must Signal Danger 527

Ezek. 3:17; Isa. 58:1.

The man in the driver's seat of the automobile is no more legally responsible for giving a warning when he is about to turn or stop; the railroad company is no more bound to put a danger sign or safety gates, or a watchman at its crossings; the foreman of the road gang is no more culpable for not warning traffic that a blast is about to be exploded on the road, than we are responsible for warnings to the wicked, as God commanded Ezekiel.

Interpreting America to Her People 528

Deut. 4:6.

Mary Antin, a fourteen-year-old Jewish girl in a Boston school, felt that Boston Harbor, Crescent Beach, Chelsea Square were all hallowed ground to her. She could sing, "My Country, 'tis of Thee," and feel it as she felt that God was her father. In her book she tried to interpret this America to other young people. She said: "The young people of America will either accept the crown offered as rulers of the America of tomorrow, or they will grub and wallow among the rubbish, mud and mire when they might be kings and queens."

The Arc-light and the Policeman 529

Matt. 5:14.

An arc-light shining down an alley is better

protection against theft and violence than a policeman on the beat with a night-stick and revolver. So what we are depending upon most to enforce the prohibition amendment, is not so much courts and penalties as the force of public opinion shining on law-breaker's faces. Each of us can send out a ray of enforcement sentiment.

Not For Sale

Matt. 6:13.

"Our goods are for sale but our principles are not," a staunch merchant answered one who threatened him with loss of patronage. He persisted in advocating certain reforms. Daniel was "Not For Sale." Some of us may seek safety in being like the wise New England farmer who said: "When I pray the Lord's Prayer, I add, 'Don't let a \$5,000 temptation come my way'."

How Many Care for Your Train? 530

Psa. 91:11.

One who travels by rail, and hears the rattling of the wheels of his car, in the dead of night, must get a new sense of the sleepless care of God over our lives. A traveller who believed in the Eye that never slumbers, counted more than two hundred different railway employees whom God was using to protect him as he rode, from the section men and track

walker, on through the dispatcher, telegrapher, train crews, signal-tower men, shop men, etc. And none of the responsibility for the trip was on his shoulders.

"All Right, Ben!"

532

1 Pet. 5:7.

A blind man tapped the pavement with his stick, in New York, near the Pennsylvania Station. He felt about the curb at the busy crossing, and shouted confidently: "How about it, Charlie?" The traffic officer in the middle of the avenue looked up, saw the blind man, held up his hand, blew his whistle. "All right, Ben," he called, smiling. And the blind man crossed the street fearlessly between the lines of vehicles held up for him. It's a picture of the way God's providence "holds up the traffic" for us.

"Free Parking Here"

533

Luke 22:27

An Episcopal Church in San Diego has a sign in large letters on the concrete curbstone in front of it: "Free Parking Here Week Days." The Congregational Church announces that its janitor will watch against automobile thieves during the evening service. In minor things these instances exemplify the spirit of the church to serve all men in all things as much as possible and make the house of God the common meeting-place for all.

Why the Plowshare Rusted

534

John 5:17, 36.

Two plowshares were made from the same pig iron. One was sold to a farmer who used it constantly. The other remained on the shelf of the hardware store, unsold until it was covered with rust. The farmer brought his worn-out share to get another like it. The rusty share was brought out, and there was its brother shining like a silver mirror. "How is it," the rusty one asked, "that your life has been so wearing and yet has made you so beautiful? Once we were alike: I have grown ugly in spite of my easy life." "That is it," replied the shining share, "the beautiful life is the sacrificial life."

Making Twenty Bishops

535

1 John 2:14; 3 John 4.

A certain college president was elected a bishop. A friend advised him not to accept, saying: "If you stay here you can make twenty bishops from among these young men." Twenty-six missionaries of the American Board have come from Michigan University. When we remember that James B. Angell, an earnest Christian minister, was for long at the head of the university, and that his son has recently become president of Yale, we understand the kind of leadership that gets followers for Christ.

Scores of Great Leaders Who Prayed

536

Psa. 91:15.

From the Pilgrims who prayed in the cabin of the Mayflower, Washington who had a path to his prayer place at Valley Forge, Lincoln going to Beecher's Church, Brooklyn, in the

crisis of the Civil War, down to McKinley, Roosevelt, Wilson, Foch, Haig, Pershing, Allenby before Jerusalem, and President Harding opening the Armistice Conference with prayer, the world's greatest leaders have been men of prayer.

Team Work in the Kingdom

537

Neh. 5:16.

There were twelve mules harnessed tandem to a heavy log truck. There was not a line or whip in the driver's hands. His voice and the lead mule were the only means used to secure united pulling. Yet it was a sight to watch those twelve mules, when the wheels got into a mudhole, or a grade had to be made, strain their muscles in unison with the leader, at the driver's voice, and pull the heavy log steadily along. A well-organized class, or school, or church, with the right morale, ought to pull like a well-broken team.

Earnest Desire Overcomes All Obstacles

538

Neh. 4:6.

Ezra's Bible School was held out of doors. The citizens of Campo, southern California, so much wanted their children to have Christian nurture and, being unable to get a suitable room for a Sunday School, they decided to hold their school under a large tree. Here about twenty pupils met Sunday after Sunday during the summer and fall. In the meantime they raised \$43 in nickels, dimes and pennies, towards a building, asking for aid by means of a photograph in the county papers of the children studying the Word of God under a tree.

Men Who "Came Back"

539

Mark 16:7

John Milton, John Bunyan, Jerry MacAuley, "Billy" Sunday, Dan Rice, the circus clown, Moody's "Burke the burglar," Elijah Brown, editor of "The Ram's Horn," are given as examples of men who "came back" from lives of sin and rebellion against God, or from unbelief, to great usefulness in the kingdom of Christ. There are thousands of such returned "exiles," now doing good service.

Pioneering Something New

540

Jas. 1:22-25.

She was a new "settler" in the Black Hills. The frontier homes were scattered and roads not yet built; but there were children, and need of religious education to keep the next generation of citizens from growing up wild and godless. Many felt the need, but one woman acted. She became the John Baptist to arouse the rest. Mounting her pony she rode ten miles this way, and five miles that, spreading the announcement that next Sunday there would be a gathering of all the people or organize a Sunday School. And through years of discouragement she stuck at her post when others wanted to give up. But today there is a neat church, well-attended and prosperous, a godly, clean, patriotic community. That is the history of thousands of places where a little Sunday School was John the Baptist to a church.

THE HOMILETIC YEAR—June

Children's Day Commencement Day

Children's Day

A western editor referring to the services of Children's Day in which he had participated, gives forceful expression to his feelings in these words, well worthy of repetition: "Who can measure the aggregate power of impression made on child minds? We confess to tenderness, resolution, tides of suggestion, and a new and better focus into which many kindly thoughts were brought by seeing just one of these celebrations. Hundreds of adults went home stronger, tenderer, wiser, and better in a dozen respects. What, therefore, must have been the giant forces to shape our boys and girls, and pledge them to the church of their active-lives!" All this and more should be true of our coming Children's Day. The day should be the brightest, cheeriest, happiest, most blessed Sabbath of the year.

Suggestive Texts and Themes 552

Children Starting Pilgrimage: Ex. 12:37.

Children Seeking Blessing: Matt. 19:13, 14.

Ways of Knocking: 1 Thess. 5:17. I. Avoid. 1. The timid knock. 2. The runaway knock. 3. The late knock. II. Proper ways of knocking: 1. Knock early. 2. Knock earnestly. 3. Knock distinctly. 4. Knock repeatedly. 5. Knock expectantly.

Little Ships: "And there were also with him other little ships." Mark 4:36. I. Little ships carry precious cargo. II. Little ships need guiding. III. Little ships can be useful. Samuel lighting the lamp. The little Maid and Naaman. The lad with the loaves. IV. Little ships should be careful. Have the chart. Attend to the compass. Watch the warnings. Observe the flags. Obey the captain. V. Little ships may be lost.

Mile-stones in the Journey of Life: "He may run that readeth." Hab. 2:2.

Life as a Voyage: 1. A Captain who is wise. Jesus. 2. A chart that is safe. Bible. 3. A compass that is true. The Holy Spirit. 4. A cable that is strong. Faith. 5. A crew who are capable. Teachers. 6. A company who are happy. Christians.

Thy Word is a Lamp: The Bible is like: 1. A policeman's lamp, with search-light. 2. A postman's lamp, with a clear light. 3. A guard's lamp, with a signal light. 4. A watchman's lamp, with a protecting light. 5. A traveller's lamp, with a guiding light. 6. A miner's lamp, with a safety light. 7. A home lamp, with a useful light.

Watch: "And what I say unto you, I say unto all. Watch." Mark 13:37. Watch your: 1. Words. 2. Actions. 3. Thoughts. 4. Companions. 5. Hearts. W-A-T-C-H

Anchor: "Which hope we have as an anchor for the soul, both sure and steadfast." Heb. 6:19. 1. The anchor saves the ship in time of

danger—salvation. 2. The anchor steadies the ship in time of storm—steadfastness. 3. The anchor sustains the ship in times of trouble—strength. 4. The anchor stays the ship in times of difficulty—stability. 5. The anchor secures the ship in times of fear—security.

Little Things

The Lord is pleased to use little things, although very weak instruments he shows his mighty power, and almost all little things are useful. Spurgeon says, "Little chips light great fires," "Little pigeons carry great messages," and "Little pitchers can do great service."

I. It was only a little coat. But what love it expressed! (1 Sam. 2:19). "Moreover, his mother made him a little coat, and brought it to him from year to year." What happy time for little Samuel when his mother fitted on him a new coat every year! The little coat was an expression of the mother's love—thinking, working, and blessing. There is only one thing purer and greater, and that is God's great love.

2. It was only a little cake. But what blessing it brought! (1 Kings 17:13). "But make me a little cake first, and bring it to me, and after make for thee and for thy son." This is not selfishness, but faith. Elijah represents God, and he put God first. This was a call of plums of blessing, food and supply for "many days." God's promises are like the little cake, full of blessing and sweetness.

3. It was only a little cloud. But what hopes it revived! (1 Kings 18:44). "Behold there ariseth a little cloud out of the sea like a man's hand." Prayer shut the heavens, and prayer opened them again. Oh, the mighty power of prayer; it will always turn a little cloud into a big blessing.

4. It was only a little coney. But what wisdom it displayed. "The conies are but feeble folk, yet they make their houses in the rock" (Prov. 30:26). Wise little builders, building their homes at the right time, the right place, and for the right purpose—for shelter, safety.

5. It was only a little child. But what good service she rendered! "A little maid, and she waited on Naaman's wife." (2 Kings 5:2). She had kind thoughts, earnest words, a bright testimony, and did happy service. The lessons from these little folks are all pointed and practical. Be thankful. Be trustful. Be hopeful. Be thoughtful. Be truthful.—Rev. C. Edwards

The Lesson of the Lily

"Consider the lilies, how they grow. They toil not, neither do they spin." Matt. 6:28.

With our Master standing by, Lily, what wouldst thou teach us?

I. "I try not to be in a hurry. I have the whole summer in which to grow and I am in bloom but this once.

II. "Yet I do not allow myself to be id

because I have the whole season. I have no time to waste. I keep steadily at work every day, adding something to my size or strength.

III. Then I toil contentedly, though sometimes the sun is very hot and there are frightful rainstorms. I know God wants me to be beautiful and the heat and storm are necessary to bring out the color and to nourish my strength. With his care, I am confident and content."

"Yes, little flower, you are telling us the spirit in which you work. But what do you do? By what means do you grow?"

IV. "Why, I just stay right here in this corner of the field, where the good Master planted me, and reach out into the ground for anything that will nourish me, while I keep my face upturned for the shower and the sunshine."

V. And the Master, smiling, greets our surprised, upturned faces and says, "That is all. Just apply these two ideas to your life. In the place in which God puts you, reach out and up for the food of the soul. Be content to grow slowly and quietly. See to it that you keep steadily at it and you, too, will grow. If God cares for the flower of the grass, will he not care much the more for you?"—Rev. F. W. Sweet.

Bible Bells: What They Say 555

Bells are used for many purposes in almost every sphere of earthly life and service. They call us to school; invite us to dinner; remind us of work; ask us to church; warn us of danger; and tell us of death. Bells in their different services illustrate the action and power of the Word of God in its various calls, directions, and warnings. The Bible is full of calls, appeals, and warnings to men in every stage and station of life. Its precious truths sound like the bells of heaven upon earth, calling men to God, home, and rest. Let us see if we can catch the sound of these bells:

1. The fire bell of warning. "Escape for thy life." (Gen. 19:17).
2. The church bell of love. "God so loved the world." (John 3:16). Love and life.
3. The dinner bell of grace. "Come, for all things are now ready." (Matt. 22:4). Grace and glory.
4. The school bell of light. "Learn of Me," etc. (Matt. 11:29). Light and learning.
5. The work bell of life. "Son, go work to-day." (Matt. 21:28). Sonship and service.
6. The golden bell of testimony. "A golden bell and pomegranate." (Ex. 28:34). Faithfulness and fruit.
7. The passing bell of death. "It is appointed unto men once to die." (Heb. 11:27).

There are ten wonderful bells in the belfry of St. Michael's Church, Coventry. In addition to being noted for their purity of tone, these bells are remarkable for their quaint mottoes. The treble bell bears the motto, "Although I am both light and small, I will be heard above you all." The second declares, "If you have a judicious ear, You'll own my voice to be sweet and clear." The third, "Such wondrous power to music given, It elevates the soul to heaven."

The fourth, "While thus we join in cheerful sound, May love and loyalty abound." The fifth, "In honor both to God and King, Our voices shall in concert sing." The sixth, "Music is medicine to the mind." The seventh, "Ye ringers all who prize your health and happiness, Be sober, merry, wise, and you'll the same possess." The eighth, "Ye people all that hear me ring, Be faithful to your God and King." The ninth, "In wedlock's bonds all ye who join, With hands and hearts unite; So shall our tuneful tongues combine, To laud the nuptial rite." The Tenor, "I have been called the common bell, To ring when fire breaks out to tell."

These different mottoes describe a combination of qualities of service, and suggest the many excellent features of the Gospel bell of Grace, with its clear sound of truth, its sweet tone of love, its great power of blessing, its cheering notes of grace, its harmonious voice of praise, its heavenly music of joy, its happy ring of life, its glad song of peace, its loud cry to glory, and its solemn warning of danger.—Rev. C. Edwards.

"Kindo" 556

Not long ago I heard a child who had mastered only two or three words, in one of which I was deeply interested. It sounded like "kindo." I wondered what it could be. The active and lovely baby was using it often as she was trying this and that experiment in seeking to master her new and wonderful world. She would almost hurl her little word at the things she struggled with. I soon found out what "kindo" meant. It was her abbreviation for what her mother had said to her often, "Baby can do it." Wise mother, starting the child on the journey of life equipped with the truth that "it can be done." More than once since then when I have been in the presence of a hard task I have seen that little child trying to handle a new experience and saying to it, "Kindo, kindo."—Rev. O. S. Davis, D.D.

Look Up 557

Miss Margaret Slattery told us that one day she was walking along the street when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said, "Keep-a-lookin' up, Miss Slattery." She said, "I looked up, and up, and up, and finally saw her way up in a tenement house, and when I found her she said, 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Jesus took the little children up into his arms, and taught us not to look down for them any longer.

Dr. Jowett's Use of Tin Whistles 558

When Dr. John Henry Jowett was in Newcastle he inaugurated a children's service in connection with his church. At the opening service four boys slyly blew their tin whistles in the rear of the gallery. The youngsters were brought before the preacher in the vestry, where they expected a severe reprimand. Much to their astonishment, Dr. Jowett asked,

"Can't you play better than that on tin whistles?" And before they could gather their wits together to know how to answer, he added, "I must ask Mrs. Jowett to teach you to play properly." She undertook to teach them, and in a few weeks' time these same lads gave a fine whistle quartette at the children's service, Mrs. Jowett accompanying them on the piano. Thus they were won and used, and no better helpers could be found than these boys became.

Done For the Little Ones 559

That was a fine thing I read about the other day. A policeman in Glasgow saw a poor woman pick up something from the street, quickly put it in her apron, and then hurry on. Thinking it was something valuable, he went up and asked her what it was she was concealing. The woman was very confused, and would not answer him for a time, and that, of course, only confirmed his suspicions. But at last she opened her apron, and what was there?—only a few pieces of broken glass. The important policeman felt, of course, a little crestfallen. Her explanation, however, was very touching: "I thought," she said, looking at the broken bits of glass, "that I would take them out of the way of the bairns' feet." You know in Scotland in the summer time, the children like to go about barefooted, and this dear, good woman, poor as she was, had a motherly heart, and removed out of the way of the children's feet what might have hurt them. "That was not a great thing," some might say; but the angels would say it was one of the greatest because it was done in the spirit of love. In the spirit of love let us remove dangers from the paths of the little ones. Let us dedicate ourselves to this work this Children's Day.—H.

Pretend You Are a Bird 560

Whenever you're angry,
Pretend you're a bird,
And sing just a little
But don't say a word.
—Normal Instructor.

If I Were You 561

If I a little girl could be,
Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see,
That everyone would turn to say,
" 'Tis good to meet that child today."
Yes, yes, my dear; that's what I'd do
If I were you.

—Independent.

A One-Minute Sermon 562

The other day a peddler drove by crying his wares, and each time one of the wheels of his wagon rolled round there was an unearthly squeak and a creak that grated harshly on the ears that had to listen to it. It was a symbol

of many lives that creak, being rusty about the gearings and squeakingly move with difficulty for want of lubrication.

There is a story of an old man who carried a little can of oil with him everywhere he went and if he passed through a door that squeaked he poured a little oil on the hinges. If he came to a gate and it opened hard, he oiled it. And thus he passed through life, lubricating all the rusty, squeaking and hard places, and making it easier for those who came after him. He filled his can daily, and carried it with him to lubricate,—when and wherever needed. Blessed is the girl or boy who carries an oil can to lubricate life and make things go smoothly.—Rev. C. A. Terhune.

The Bell That Rings Under the Sea 563

This bell is rung by electricity under the sea to warn a ship of rocks in foggy weather. The ship has a wonderful microphone inside its hull on either side; this microphone collects the ringing of the bell and magnifies the sound. A wire connects each microphone with the receiver of a telephone in the wheelhouse of the ship. The captain at once turns his ship when he hears the bell equally well from each microphone, and then he points his ship toward the bell. His chart marks the position of the bell, and he knows where he is in the thickest fog.

Children, the Bible is a bell that rings under the sea. It tells us the right way, warns us from the wrong way. Let us take this lesson home from this Children's Day service.—H.

The Indian on the Nickel 564

Not many people know that the new five-cent piece bears the portrait of a real live Indian. It is the famous Sioux Chief, Iron Tail. In foreign countries the faces of kings or queens are often placed on the money of the land. In the United States we have a picture of Lincoln on our new pennies, and McKinley and a number of other statesmen on our paper money, but Iron Tail is the only living man who has been shown in this way. Of course the designer used his picture because his face is typical of all Indians. But the chief is very proud of his distinction. When any one asks him for his picture he promptly gives them one of the new nickels. On the opposite side of the coin is an excellent representation of the buffalo, which was so closely associated with the old life of the Indians of the plains.

Pennies, nickels, dimes and dollars will all welcome in our Children's Day offering.—H.

The Donkey Boy 565

Once upon a time there was a little boy who never wanted to do as others wished to have him do. When the sun rose in the morning and said to him, "Little Boy, wake up!" he shut his eyes tight and cried: "No! I won't wake up!" And when his mother came to dress him, he kept on saying, "No! No! No!"

It was "No! No!" when breakfast came, and "No! No!" when he was offered glass of milk; and it was "No! No!" when it came eight o'clock and time to start for school. It was "No! No!" when his teacher said, "John

ke your chair and bring it into our circle."

One day when all this had happened, suddenly his teacher looked hard at him and she said: "John, I see you are a donkey boy! Go look in the mirror and see what you look like!"

"No! No!" replied John. But the teacher took him by force and held him up in front of the mirror. And what do you suppose? Why! He really looked like a donkey boy for two little gray donkey ears were starting to grow right under his yellow curls! Think of it!

"I don't want donkey ears! I don't!" cried John. "What shall I do?"

"If you don't want to turn into a little donkey, John," his teacher replied, "learn to obey! It's only little donkeys who always balk. Stop saying, 'No!' and learn to say 'Yes.'"

And so John began—right from that very minute—and he did not grow up to be a donkey boy after all. This story is "just fun" but if you think about it, you'll find part of it very true.—Patton Beard.

An Efficient Protector 566

Geese are always thought to be very stupid creatures, but perhaps they are so because they never had the chance of going to school!

There are some geese that have been taught to do things, however, and they do those things in a very clever way, so that makes me think that if every goose had the chance of going to school no one would call geese stupid any more.

Just to show you how clever a goose can be, I will tell you a story of one that lived in France. Every Sunday, when an old blind woman wanted to go to church, the goose took hold of her dress in his beak and pulled her gently along the road to the door of the church. Then, when the old woman was inside, the goose spent the time in strolling about the churchyard. But when the church service was over the goose was always waiting at the door for her.

Once a gentleman said to the old woman's daughter: "Aren't you afraid to let your mother come alone?" "O, no, sir," said the daughter; "we are not afraid, as the goose is with her."

I have known children not as kind or as wise as that goose. I am sure you will all make a new resolve this Children's Day.—H.

A Dandelion's Way 567

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine long stem, nodding and shaking her head and swaying merrily in the wind and sunshine. When the storm comes beating down she draws her green waterproof cloak up over her head, and while the thrush sings so cheerfully, she makes merry with the raindrops—my little dandelion!

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener who comes cutting her down cruelly with the lawn mower again and again and again.

How discouraging all this is when one feels herself made to live on a long stem with such kind friends as the rain, the wind, and the

sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may adapt herself to such adverse circumstances as gardeners and lawn mowers.

The next day she comes up as light and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart.

The Wrong Button 568

"Dear me" said little Janet, "I buttoned just one button wrong, and now that makes all the rest go wrong," and she tugged and fretted as if the button was at fault for her trouble.

"Patience, patience, my dear," said mamma, coming to the rescue. "The next time look out for the first wrong button, then you will keep all the rest right." "And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet thought for a moment, then she remembered how one day, not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one was wrong.

What Pleases Pets 569

Love your pets and do not let them feel forgotten or neglected. After we have taught them to love us, we must be very good to them. A pet spaniel whose little mistress was sick for a long time began to be sick, too, and by and by they asked the doctor about it. He said, "Give it to somebody who can 'mother' it and cuddle it. The poor little thing is dying of lonesomeness." Talk to your canary. Say "Nice pussy!" whenever you pass the cat. Take pains to say at least "Good dog!" when Roger wags his tail at you. He likes that better than a bone any day.

Carrier Pigeons 570

Off the coast of Southern California lies the Island of Santa Catalina, where several thousand people live. A little steamer, running once a day between the island and the mainland, was the only means the islanders had of communicating with their neighbors across the water, until two boys living on Santa Catalina had a bright idea pop into their heads. "Let us," they said to each other, "train two sets of homing pigeons, one flock to live here and the other on the mainland. Then when any one wants to send a message, we will offer to send it for two bits" (which is the California boy's way of saying twenty-five cents).

At once these boys set to work by carrying the young birds a few miles away from their home loft, setting them free, and watching them return. The training took a long time

and much patience, but at last the boys had the satisfaction of seeing their doves carry a message to Los Angeles on the mainland, in fifty-four minutes, while it took usually three and a half hours to cover the distance by steamer and cars.

A very clever German doctor has built a little camera which goes by clock work and takes a picture every half minute. When he sends out a carrier dove, he fastens this camera about its neck; and when it reaches home and he has developed the films, he has a bird's-eye view of all the country over which the pigeon has flown.

Homing pigeons have good memories, for they have been known to return after being away for a whole year. If they could only speak our language, what wonderful tales they might tell us of the strange sights they had seen, the marvelous adventures they had had, and where they had lived all the time, but no doubt they coo it into the ears of their friends, the barn-yard people, who are glad to have a little excitement to vary the monotony of their daily lives.

"Thank You, God!" 571

A dear little girl, finding an unexpected pleasure awaiting her one morning, smiled up at the sky and sweetly, reverently remarked, "Thank you, God!" Another little girl, brimming over with the innocent joy of life, asked of her mother if it would not be all right for her to say "Good morning" to God as she did to the flowers and the trees and her pets, as well as to members of the family.

A tiny boy, noting that rain followed a meeting called to pray for it, naively inquired when the "Thank you!" meeting would take place.

We smile at the little ones, but, after all, shouldn't the smile be a bit thoughtful? For the "little ones," as we know, "behold the face of their Father" more clearly and frequently than do those of us whose spiritual sight is dimmed by too long earthly contact.—Ethel Colson.

What a Little Worm Did 572

"Papa," said a six-year-old boy one morning, as he and his father walked through an orchard, "what made the leaves of that tree turn yellow?" "True enough," said his father, "they are turning very fast; there must be a worm at work somewhere." So he went and examined about the roots, and he found that a worm had dug its way into the very heart of the tree and had killed it. That worm represents sin, and one sin allowed in the heart will be the means of destroying our peace with God.

Commencement Day

It is not to be forgotten that education to be real must be Christian. And this suggests an educational theme, fellow pastors, for the Commencement season. At schools, academies and colleges ministers are often called upon for Commencement addresses or for baccalaureate sermons, the Sunday before Commencement. The following material is given in the hope that it may prove suggestive and helpful.

Suggestive Texts and Themes 573

Education the Doorway to Service: 2 Tim. 2:15.

Pressing Toward the Mark: "Brethren, count not myself to have apprehended," etc. Phil 3:13.

Your Kingdom: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

The Teaching Book: "Nevertheless we have a more sure word of prophecy unto which ye do well that ye take heed." 2 Pet. 1:19.

The Teaching State: "All thy children shall be taught of the Lord and great shall be the peace of thy children." Isa. 54:13.

The House of Wisdom: "Through wisdom a house builded." Prov. 24:3.

Heart and Hand: "A wise man's heart is at his right hand; but a fool's heart is at his left." Eccl. 10:2.

Growing to Know: "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

To Understand Our Times: "The children of Issachar, men that had understanding of the times." 1 Chron. 12:32.

The Voyage of Life: "There go the ships." Psalms. 104:26.

Starting Out: "James 1:5.

Taking Aim: "This one thing I do." Phil. 3:13.

Sent from God: "There was a man sent from God whose name was John." John 1:16.

The Indispensable Book: "If the foundations be destroyed, what can the righteous do." Psalms. 11:3.

Religious Education: "Learn to do well." Isa. 1:17.

The Investment of Life: "Take ye away therefore the talent from him." Matt. 25:28.

Education the Doorway of Service 574

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, etc. 2 Tim. 2:15.

The value of a good education can hardly be estimated, and only those who have failed to take advantage of their opportunities realize to the fullest what they have lost in the way of culture and service.

I. The uneducated person finds but few doors of service open to him and he must be content with humble forms of work. The opportunity of an education is given to every boy and girl in this great land of ours, indeed it is forced upon them, without money and without price. Perhaps if some scholars had to struggle harder and make some sacrifices they would set a higher value upon their privileges. Be this as it may, the chance comes to all and if any do not make good they have only themselves to blame. If every scholar could enter school with his mind made up to be a workman that needs not be ashamed a revolution would be brought about in school life.

II. The best gift one can offer to a young person is the opportunity of receiving a good education, because it opens a hundred avenues to advancement, and breaks down the barriers of ignorance and doubt. Only as minds are improved do people turn away from superstition. The mind must be improved because mental gifts are talents to be put at usury. The one who, like the man in the Bible, wraps his talent up in a napkin instead of putting it out at interest and making it serve the world, will have some day to give an accounting of his neglect. Mental culture gives greater influence. In the trades, in business or in professional life, the well-trained mind adds much to the quality of the work done.

III. The ways of gaining a good education are many; by study, application, observation and reflection. In these busy days there is but little time given to reflection. Few stop to think over what they have learned or read, but go rushing from one impression to another, until they get a shallow habit of thought. Many schools err in the matter of trying to cram too much knowledge into scholars' heads, and do not see to it that it is digested. Observation is a most excellent way of improving the mind.

IV. The aim of education should be the elevation of the character and ability to grasp the opportunity for service. When one seeks to lift himself to higher standards of mental life he must not have selfish ends in view. He must remember that the greater his intellectual ability the broader and more far-reaching his influence and the more important his opportunity for service.—E. J. S.

The Fool-Killer 575

J. Ogden Armour makes the remark that the college is one of the greatest fool-killers in the country, for while many fools enter college, few fools come out.

There is truth in this saying. But the truth must be expanded to include all life. All our experience is designed to eradicate the fool. I believe it was Robert Burns who remarked that a man may be born a fool, but there are few men that die fools. I am afraid that this is too sweeping a statement, but it is quite as true as Mr. Armour's epigram.

After all, college is organized to impart knowledge, not wisdom. Life, on the other hand, is designed to impart both; and even when very little knowledge may be imparted, much wisdom may come to us. Who has not seen wise fools, clever men who were blind as moles with respect to the higher life? And who has not seen men poorly equipped with knowledge and rather dull mentally, who had a vision in the conduct of life that went leagues beyond the wisdom of the so-called wise?

The treasure of life is wisdom rather than knowledge, however desirable knowledge may be. The college can kindle the intellect; Christ kindles the soul.—R.

The Education of the Heart 576

There never was a time when the people needed the inspiration of the Bible more than they do at the present day. And there is not a

community which cannot be purified, redeemed and improved by a better knowledge and larger application of the Bible in the daily life. No money that is invested pays so large a dividend as that spent in the moral uplift of the community. I am inclined to believe that we have overestimated the value of mental training and underestimated the value of the heart's development. A good heart can use a very dull mind and make that mind serviceable to society, but a bad heart cannot make use of mind, however brilliant.—William Jennings Bryan.

Christian Education 577

Victor Cousins, in addressing the French Chamber of Peers, said: "Any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing." This points clearly to the imperative necessity not of education alone, but of Christian education.

A College Education Pays 578

The question is sometimes asked whether a college education pays. One answer comes in a grouping made by the Presbyterian Board of Education of the men who, from different classes, have attained distinction. If it is desirable to attain distinction it is certainly desirable to have an education, and the more thorough the education the greater the advantage.

It is stated that "of 5,000,000 men with no schooling, thirty-one attained distinction. Of 33,000,000 with elementary schooling, 808 attained distinction. Of 2,000,000 high school graduates, 1,245 attained distinction. Of 1,000,000 college graduates, 5,768 attained distinction."

The advantage is certainly with the college graduates, since larger success came to a much larger proportion of them than to the men of any other group.

Distinction is to be desired and attained, not from a merely selfish ambition for personal advancement and profit, but from the desire for large influence and power for doing good. He who has become distinguished has the opportunity to do great good, and this being true, the college education that helps toward this is to be highly valued.

EDUCATION: COMMENCEMENT THOUGHTS REV. J. H. SNOWDEN, D. D., Pittsburgh, Pa.

All good men and women are interested in the subject of education. It is a peculiarly interesting subject at this season of the year when we are inspecting the product of our educational institutions as they appear on Commencement days. Are our educational institutions doing for coming generations all that they ought to do? Is the educational work of this generation in the hands of thoroughly competent educators?

Many writers on the subject of education do not seem to have very clear and definite ideas either with regard to the materials they are to use or the purpose for which these materials are to be used. For example educational writ-

ers tell us that we are to go back to the root meaning of the word education in order to have true ideas of education. They say that our word education is derived from *educō*, a verb of the third conjugation, whereas, it is really derived from a verb of the first conjugation. Moreover, they overlook the fact that the Romans had very crude, imperfect and confused ideas of education. We should be far more competent to decide what education really is and ought to be, than were the Romans, and we need not trouble ourselves about the definition and meaning of the word.

I. The first question for the educator to decide definitely is the question as to what he is to educate, or train or develop. This is a fundamental question and no one is capable of doing good educational work who does not give the right answer to this question. When one undertakes to educate youth he should first of all decide whence they came, what they are, and whither they are going. If they are only mortal animals, sprung from the dust, their education is one thing; but, if they are immortals, if their life in this world is only a preparatory school where they are to be trained for eternity, their education is a very different thing. No one is qualified to educate immortals who has not himself felt the pulsation and power of an eternal life. An atheist, an irreligious teacher, may be competent to train animals, but he is not competent to train immortals. The man who does not know whether he has a soul, an immortal soul, should never undertake to teach or train immortals.

II. The teacher must not only have a definite knowledge of the material that is entrusted to his care but he must also have a definite idea of what he is to make of this material.

This is an age of specializing, an age when the importance of society is sometimes emphasized at the expense of the individual. The educator must know whether he is to train those committed to his care so that they may become the best possible cogs in the great social, political, ecclesiastical, commercial machine, or whether he must so train them that they may, individually, become the best possible specimen of humanity, the highest types of men and women. The educator whose supreme aim is to make a good cog in the wheel of human society without any regard to the value of the cog to itself, is unfit to train immortals.

III. True education includes two great themes, religion and economics. Religion includes all the facts and experiences that concern man's relation to God and the eternal years, while economics includes all the facts that concern man's duties and rights in relation to his fellowman while he lives in this world. A man's religious creed will always determine the character of his economic system. If any one questions or denies the existence of God, if any one fails to recognize God as the ruler and rewarder of men, if any one regards himself and his fellowmen only as mortals and not as immortals, he cannot make a proper estimate of the real value of himself or his fellowmen.

If one truly believes that there is a personal God, that he is the rewarder of men, that he is almighty, all-wise, infinitely righteous and just, the judge of all the earth, to whom every one must render an account, he will be able to make an intelligent distinction between right and wrong, between good and evil. Righteousness, equity, justice, will be the solid foundation on which he can build his system of economics.

Great Texts and Their Treatment

IN THE GARDEN OF NUTS

"I went down into the garden of nuts . . . Before I was aware, my soul (or desire) set me Among the chariots of my princely people."

—Song of Songs, 6:11, 12 (R. V.)

The passage is admittedly difficult; so difficult that most commentators forbear any interpretation. Yet the translation of the Revised Version as given above does throw open a window of suggestive thought.

Here was a beautiful peasant maid, whose brow was tanned in the vineyards on the hills, taken to grace the royal court with the beauty with which nature had lavishly crowned her young womanhood. But the gaieties of court life pall upon her. The free life of her native hills calls her and louder still is the call of her love, for her betrothed is far from her, and may not seek her in the precincts of the royal palace.

Imagine then this homesick, lovesick maid escaping for an hour in the eventide from the heartless glamour of the king's pleasure-

grounds, and wandering through the grove until she finds herself in the most secluded and unfrequented part of the grounds—the garden of nuts. But there, in a darkling glade, she comes upon the horses and chariots of her own people, and eager hands, with the compelling power of love, seize upon her to carry her back to her home in the vine-clad hills.

In the garden of nuts she sought rest from weariness, balm for her troubled heart. In the garden of nuts she found unexpectedly more than the fulfillment of her wildest dream—love and safety and home, glad release from the captivity of a king's fancy.

I. God's fulfillments are greater than his promises. The seeking heart is rewarded far beyond its highest expectations, even beyond its desire. Beyond every best of our desires, there is a better in the accomplishment of God. Above every height which we may aspire to, is a higher plane where God shall bring us. Just there beyond the garden

of nuts, where we hoped to find an hour's escape, are friendly hands and generous hearts awaiting to accomplish our complete freedom.

II. In God's world the unexpected good happens to those who expect. William Carey left an immortal watchword—"Expect great things of God; attempt great things for God." He might have added—he who expects things of God shall receive the unexpected; and he who attempts great things for God shall accomplish the impossible. Such surprises are ever awaiting us in the turn of the road, and the garden of nuts is nearer the vineyards of home than ever we dreamed.

Is not the texture of the Bible shot through and through with that golden thread? Moses turns aside in the desert to see a burning thorn-tree, and finds a fire lit by the hand of God. Elijah trembles in solitary loyalty to God, and discovers a host of leal men, whose knees have not bended unto Baal, at his side. Jacob wrestles with a stranger at Peniel, and finds that the hand of his fathers' God has been laid upon him. A woman stretches out a stealthy hand to touch his robe for healing, and Jesus turns to forgive her sins. Zacchaeus climbs a tree to see a prophet, and becomes his Saviour's host. A little band of women go out into the early dawn to embalm their Master's body, and find a Risen Lord. Their garden of weeping becomes a garden of glory.

III. That same thread of golden truth is interwoven in every life where obedience, or aspiration, or loyalty, or trust, or devotion, or faith, leads the heart in the way of God's purposes. His redemption is plenteous, his grace abounds, his riches are unsearchable, his love passeth knowledge, and it hath not entered the heart of man the things that God hath prepared for those that love him, in Christ Jesus. Beyond our very best, there is a better awaiting us in him.—Rev. N. A. MacEachern, D. D.

PREJUDICE, TRUTH AND INFLUENCE

"And upon this came his disciples, and marvelled that he talked with the woman," etc. John 4:27-30.

Some lessons from Jesus' conversation with the Samaritan woman. There is something here for us to learn, among many other things, about prejudice, truth and influence.

I. The force of human prejudice. The disciples "marvelled that he talked with the woman." (1) Their prejudice was either against his speaking to a woman, for the Jews, as well as other ancient peoples, considered the woman very inferior to the man, and they might therefore have wondered why the great Teacher should talk to a weak-minded woman about his great mission; or (2) their prejudice might have been against his speaking to a poor woman, as if they considered it beneath the dignity of the Messiah; or (3) it might have been against his speaking to a Samaritan woman, for Jewish rancor excluded the Samaritans from all the civilities of life. Either prejudice would be equally foolish, for the truth of Christ was not to be restricted by sex, condition, or country. The fact, however, that Christ acted contrary to their prejudice, shows

two things: (1) That the prejudices, even of good men, should never deter us from attending to duty. (2) That the sincerity of Christ as a teacher is unquestionable. Impostors consult prejudices.

II. The force of Christ's truth. "The woman then left her water-pot," etc. (1) The development of the force. The secular gave way in her mind to the spiritual. She left her business in order to preach. "Come, see a man," etc. (2) The secret of the force. "He told me all things that ever I did. Is not this the Christ?" Congruity with human consciousness is the secret of this force.

III. The force of individual influence. "Then they went out." Verses 30 and 39. Man is the subject and source of influence. The influence of the woman shows two things: (1) The energy of embodied Christianity. (2) The reason Christianity does not now spread as it should.—D. T.

PAUL'S ESTIMATE OF LIFE

"To me to live is Christ." Phil. 1:21.

What did the Apostle Paul mean? There are seven things which he might have meant. By these words he intended to say that:

1. Christ was the author of his life. It was as though he had written, "To me to live at all is Christ."

2. Christ was the sustainer of his life. "To me to continue to live is Christ."

3. Christ was the law of his life. "The conditions in which I live my life are summed up in Christ."

4. Christ was the product of his life. "To me to live is to reproduce Christ."

5. Christ was the aim and influence of his life. "To me to live is to lead men to Christ."

6. Christ was the impulse of his life. "To me to live is to be swept along under the compulsion of the Christ."

7. Christ was the finisher, the crown of his life. "To me to live is to be at last what he is, and to find the crowning of all my manhood in him."

Christ the end, as Christ was the beginning. Christ the beginning, and, therefore, Christ the end. Whether this man looked back upon the past, at the present, or into the future, within or without, behind, above or beyond to the consummation—wherever he turned his eyes, he saw Jesus only.—Rev. G. Campbell Morgan, D. D.

WALKING WITH GOD

"Enoch walked with God." Genesis 5:22.

We read of walking before, after, and with God. In the first we have the thought of perfection. Gen. 17:11. In the second, obedience. Deut. 13:4. But in the third, of friendship and fellowship. Gen. 5:25.

I. God wants us to walk with him. 1 Cor. 1:9; 1 Jno. 1:3; Matt. 11:28. The yoke suggests two united.

II. Conditions.

1. Acquaintance. Job 22:21.

2. Agreement. Amos 3:3.

III. How are we to walk?

1. By faith. 2 Cor. 5:7.

2. In the light. 1 Jno. 1:7.
3. In the newness of life. Rom. 6:4.
4. In the spirit. Gal. 5:16.
5. In love. Eph. 5:1, 2.
6. Circumspectly. Eph. 5:15, 16.
7. Worthily. Eph. 4:1. —H. F. S.

WHAT TO DO IN EMERGENCIES

"How many loaves have ye?" Matt. 15:32-39.

When confronted by some emergency which, at first look, seems altogether to outmeasure your ability, do such things as these:

I. Make inventory of what resources and ability you do possess. "And Jesus asked the disciples, How many loaves have ye?" "And they said, seven; and a few little fishes." This is always Christ's question when emergency confronts—How many loaves have ye? Have you not a little knowledge, energy, love, opportunity? Make inventory of them.

II. Then in emergencies, remember past mercies. Remember what the Lord has already done for you.

III. Then, in emergencies, with your few meager loaves and few little fishes, enter into special partnership with Jesus. "And he took the seven loaves and the few small fishes. And the shining fact is, the disciples let him take them. An emergency often forces us into more dependence on, and closer nearness Jesus.

IV. Then, in emergencies, practice, as you can discover it, what you think to be the will of Jesus. "And he commanded people to sit down on the ground." And they sat there. Obedience is the open secret. Said Jesus, "He that is willing to do my will shall know."

V. Then, in emergency, go on in the brave use of consecrated and present resources. "And gave to the disciples, and they did before the multitude."

Confronting emergency as the disciples do, you shall master yours, as they did theirs. Rev. W. H.

If I Were a Farmer

Co-Partnership With God in Feeding the World

REV. JAMES G. WEST, Equality, Illinois.

Text: "And the Lord took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

Man got his start on a farm. It was then called a garden. And all that he had to do in the beginning was to just "dress" and "keep" the garden. It was after man proved himself unable to properly use leisure time that God gave him the additional work of "tilling" the ground.

There is no more noble calling today than that of farming with the recognition of the fact that we are co-partners with God. The building of cities was begun after man sinned. The work of the farmer is the most noble of all callings for several reasons.

The farmer works as a co-partner with God in feeding the world. I would not say that the farmer feeds the world. He does not. He helps God feed the world. The farmer tills the ground and God gives him the increase. They two working together feed the world. How many farmers work as if they were helping God to feed the world? Suppose you go to your work on the farm tomorrow morning with the idea that you are just helping God to feed the world, and see how differently you will work. I would not be understood to say that the farmer is the only man God needs to feed the world; but I repeat, the farmer is the one man of all men that God would use to feed the world.

The farmer is dependent upon God and God alone for success in his work. The physician must have the cooperation of his patient and the nurse. The lawyer must have a judge that is true and a jury that can weigh evidence. The teacher must depend upon the pupil for assistance. And so with every other calling but that of the farmer. He does his work and

the Lord gives the increase. He can blame no one but himself and God for failure. A farming gives the physical man a chance to grow. No man can be the man he ought to be without the development of the body and God's great out doors is the best place for that development and the farmer above other men has that.

I want to make two statements here that will be disputed by some—by a goodly number of people that are not farmers. I want to say that farmers are the most hospitable, and the most liberal givers of all classes. When you go to town and your old friends of the country are glad to see you, if it is not meal time. It is rare that a farmer will refuse to give a traveler a meal and a night's lodging if he needs it. It was a farmer that inspired the poet to sing "I want to live in a house by the side of the road and be a friend to man." When I say that farmers are the most liberal givers I am speaking of them as a class. I had occasion once to examine the Assembly records of the presbyteries of the synod of which I was then a member. In that synod there were country presbyteries and city presbyteries. The three presbyteries which had cities as a part of their membership showed the least per capita gifts. I know that there are farmers that are just as close as the city priest. But they are not in the majority.

What would I do if I were just a farmer? I. Well, the very first thing that I would plan to do would be to get a deed to a piece of land somewhere. I would rent of course until I was able to do that. I would have that in my definite plan, however. Second, I would farm the land to the very best of my ability, not robbing the soil for this year's crop, but keeping an eye for the future crop. The fact that I was on a rented farm would

not change my plan about the proper care of the farm. Thirdly, I would keep the weeds down even if I did not think it possible for me to stay long on the place. In other words I would try to keep God's ground free from weeds as I would keep my own life free from sin. I would have a care for the fences. I would endeavor to keep fencing that would keep my stock from bothering my neighbor. I would try to keep my stock on my own premises. I would try my very best to be a neighbor to man. Farmers as a rule are neighborly. Their work helps them to be. I would be the very best neighbor in the neighborhood. It is an old saying, "We take our neighbors with us when we move." That being true we must be neighborly if we would have neighbors. Selfishness is the one big thing that gets in the way and keeps us from having neighbors.

II. If I were a farmer I would recognize the need of recreation for the young people of my own home and of the homes of the neighbors. It is a wrong notion that boys and girls do not need play. All work and no play does make Jack a dull boy. And that is not all that it makes him. It makes him a dissatisfied boy with the farm. It makes him want the city life, more because of the play life that he can get. I know farmers who think it worth while to prepare tennis courts for their children to use during summer months. These same farmer folk did lots of hard work, too.

III. If I were a farmer I would recognize the place of school in the life of a community and I would give my very best thought and time in making the school what it ought to be. I would do this even if you have a good live school. The spelling matches, the literary society, all contribute to make life worth while on the farm. They help to make the community a desirable place in which to live. I would do my part toward keeping these things going.

IV. If I were a farmer I would give one other organization a part of my time and money, believing that it would give it back to me many times in happiness. I refer to the church. How many farmers think seriously about the country church, and the place that it fills in the life of the rural community? I have yet the first man to meet who has not admitted that the church was a real asset to the community. The farms are worth more because the church is there. Did you ever stop to consider just how the church helps in the community life? What does the church do any way? It makes home more like heaven, and thus less like hell. Home is either a heaven or a hell. Is your home life happy? Why? Has the church something to do with making it happy? Did you ever stop to think just how much the preaching service and the teaching of the Sunday School lesson help you in keeping your children in the way they ought to go? These questions suggest some of the things that the church does to make the community life what it is. If I were a farmer I would get back of the church that was in my community. I would ask but one question about the church—is it evangelical?

If the church stood for God and his Bible I would get back of that church.

V. If I were a farmer I would do my part to settle right the labor questions as they come up from time to time. The farmer has not been hit hard yet but he is going to be and that in the near future. Help problems on the farm are going to be real. They are real now in some sections of the country. I have been interested in reading both the landlord's and the tenant's side of the question. If I were a farmer and had to hire help I would surely give the hired man question serious thought. I would recognize that he had rights that must be respected. I would consider that he was as human as I. I would treat him as a man, believing that I would be doing right when I did and that I would get more work out of him by doing so. Knowing as I do that there are times when I must have certain things done without delay, I would be one to give as well as take, and when the rush was over I would allow my hired man to know that the rush was off. In short, I would bid for the best help to be had by giving the best accommodations possible, and making working conditions as good as the best.

VI. If I were a farmer I would provide as many of the conveniences for my wife as I had for myself. The wife is gradually coming to her own, yet there are women on the farm that are doing drudgery all because the man that owns the farm has not realized his duty in providing some conveniences for her. If I were a farmer I would read a farm paper. If I were a farmer I would recognize what is a fact: That I have a calling, a business, an occupation as sacred as any. Being a partner with God, I would not play the hypocrite, but I would be just what the senior member of the firm would like for me to be—a Christian man.

A VESTIBULE PRAYER

Here is a prayer hung in the vestibule of a church. It is certainly very meaningful, appropriate and beautiful. It is such a prayer as any pastor might well use in his invocation or in the longer pastoral petitions.

"Father of all mankind, we pray that to this church all Thy children may ever be welcome. Hither may the little ones love to come, and the young men and maidens, to be strengthened for the battle of life. Here may the strong renew their strength, and win for their lives a noble consecration; and hither may age turn its footsteps to find the rest of God and light at eventide. Here may the poor and needy find friends. Here may the tempted find succor, and the sorrowing find comfort, and the bereaved learn that over their beloved death hath no dominion. Here may they who fear be encouraged, and they who doubt have their better trusts and hopes confirmed. Here may the careless be awakened to a sense of their folly and guilt, and to timely repentance. Here may oppressed and striving souls be assured of the mercy that triumphs over sin, and receive help to go on their way rejoicing: through Jesus Christ our Lord. Amen."

HOMILETIC DEPARTMENT

Best of Recent Sermons

President Frederick Lent, D. D., Rev. Willard L. Sperry, D. D., Rev. John F. Carson, D. D., Rev. Claude Allen McKay

The Present Crisis: Baccalaureate Sermon

REV. FREDERICK LENT, D. D., Elmira, N. Y.

Text: "And who knoweth whether thou art not come to the Kingdom for such a time as this?" Esther 4:14.

The story of Esther is great literature and therefore dramatic, full of unexpected turns of fortune, the apparently unrelated events showing themselves eventually to be casually connected. If the king had not happened to become intoxicated at the feast, the Jewess Esther would not have been chosen queen. If the king had not chanced to have a sleepless night Mordecai's service to him would have been forgotten. The accidental reading of the state archives recalled the fact that he had once saved the monarch's life. If Esther had not been queen her nation would have perished in a massacre.

In the story the various dramatic personae act spontaneously, yet God is behind the scenes so shaping events as to fit together each individual and each occasion. That which seems to be mere chance is actually divine Providence. Being great literature the book of Esther is true to life. The central fact is that God prepares every life for a peculiar service to its own time.

No doubt Esther wondered at her own romantic fortune. She must have asked herself sometimes, "Why did God make me so happy, and raise me, a humble girl, to such a height of dignity and power? Why am I Queen of Persia?" Mordecai's message made the riddle plain. What else was it for, but that she might be her people's saviour in that hour of crisis? If you ask why you are living here and now, with your privileges, the answer is the same: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

I. Each actor in the play appears when he does because he is needed then for the development of the plot and its solution. God is not a poor artist, who brings on, in addition to the actors, others who have no part assigned. God has a definite purpose in each life. God had a George Washington prepared for the Revolution, a Lincoln ready for the Civil War, a Martin Luther moulded for the Reformation. You may be more obscure than they, but God has just as definite a plan for you as he had for them. Rupert Brooke saw this great truth, and sang,

"Now God be thanked,

Who hath matched us with His hour."

God has made you live just now, because he has some definite task for you, just now. He has matched you with the hour.

II. The second fact which the story of Esther illustrates is the critical nature of every period of history. This time in which you live is no exception. It calls for people who are specially fitted to meet the situation.

You may find this illustrated in the story of any nation, whether Hebrew or British, or French, or American. Every great character arose to meet a crisis. Joseph became prime minister in the land of the Nile that he might preserve his family from famine by bringing them into Egypt. There is no need to multiply illustrations. A glance backward over our history will supply them in sufficient quantity to convince us that every generation faces a great moral problem of its own. John Fiske wrote a book on "The Critical Period of American History." Another man might, with good reasons, mark off another, or still another, and call it the critical period. Whether a man live five thousand years before Christ in Babylon, or nineteen hundred years after Christ in America, he is in "The Present Crisis."

This hour is a critical one in the life of the world. God raised you up to meet some special need of this time. Your life, then, will gain its true significance and glory as you realize it to God's plan for you.

III. You must understand the nature of the times in which you live. They say that when the Roman empire was falling before the invasion of the Barbarians the last of the emperors, Romulus Augustulus, retired to Ravenna, and amused himself with his poultry. His favorite rooster was called after the name of the capital, Roma. When they informed him that Rome had been captured, he, thinking only of his rooster, not of the city, replied, "Why, he was but just now eating out of my hand!" So little did he know and care about the crisis! But Romulus Augustulus is not alone in meriting our scorn because he centered attention on private and frivolous affairs while the world was drifting on to the rocks. It is not to the praise of the pulpit and our colleges that the great war came in 1914 as a surprise. Where were the prophets who studied and understood the great moral currents of the world, and gave warning, as the Hebrew seers did in their days?

The best intelligence of the globe is disquieted with the old order and weary of the world.

which led us into the war. President Harding at Hoboken recently, standing by the bodies brought back from France, said with tears, "It must not happen again." But what will prevent it from happening again?

When we study the critical hours, whether in our time, or in the past, we find that whatever the problem, it is created by lack of intelligence, and lack of good will. Therefore effective notions of what is morally right must be corrected by spreading information and teaching truth. If the world is to be rid of war and the clash between races, if capital and labor are to live in peace, old ideals must be given up and new ideals of co-operation and brotherhood must be propagated. The present crisis has been created by the belief that life must base itself on force and violence, that nations must arm to the teeth, that both capital and labor must organize to fight, that he physically fit alone survive.

The great question before you is really this, whether our civilization is to be pagan or Christian.

Paganism expresses itself in the self-assertion of the strong seeking power for selfish ends. It is the same, whether it manifests itself as in war for world domination, or in the strikes which aim at absolute power by a class, or in the race riots of Oklahoma. It is organized, militant selfishness.

Applied Christianity is our only salvation. Only by it can a new world be built. The question is acute. A redeemed earth did not issue from the war. Fossdick reminds us that in the seventeenth century the central part of London burned down. There was great suffering, but one thought buoyed up the spirits of the homeless. They saw that the disaster might contribute to a lasting benefit. They would rebuild a new and better London. Sir Christopher Wren drew up a plan. St. Paul's Cathedral was to be its center. The city officials sanctioned it; the citizens were enthusiastic about it. When the practical details were faced, however, so many men insisted that their houses must be exactly where they had been before that in the end a new and better London was not built. They reared the city once again upon its old foundations.

The war was like the London fire, in that it swept clear for a space the ground on which an old and miserable civilization had stood. Shall we rebuild the world on its basis of selfishness and force, or shall we make a new world, founded on intelligence and good will?

Take for example the matter of armaments. Those who are clamoring now for a great navy as a guarantee of peace seem to forget that military preparedness did not prevent the World War, but rather contributed to bring it on. They lose sight of the fact that preparedness does not consist in ships, airplanes, submarines and munitions. Germany had all these things in abundance, but lost the war because she was not prepared. She failed in the realm of the spiritual. Her ideas of right and wrong were perverted. The one great need today is intelligence and good will. This

is the real issue of our times. The present is therefore a very critical time.

The important thing for you, then, is to relate your life to it, in accordance with God's will. Why are you alive? What are you here to do? You feel the necessity for making a living. You long for happiness. Are all your plans and desires to center in yourself, as in the old days men thought that our globe was the center of the universe, that sun, moon, and all the stars were created for the sake of it, and revolved about it? Rather, look upon yourself as put here to make a definite contribution to human welfare, by doing some work for which God appointed you.

Life first gets significance when the conviction grips you that God meant you to do some definite work which no one but you can do. How it must have thrilled Esther to believe that not chance but God put her on the throne just to save her people! It was that call to a particular service that gave dignity to every prophet's life, and filled it with meaning. You are nothing but an aimless bit of humanity until you know that God put you here to answer the needs of this present age.

How can you get hold of God's plan for you? Your own life seems so tiny and insignificant, set amid the intricate problems of your time. The only answer is that if there is any place you can fill, that, obviously, is the niche you ought to fill, and accept it as presented by the providence of God. The work which offered itself to Esther was something she could do, and therefore ought to do. How could she know God had not intended her to do it? There being no reason why she should not attempt it, she took it as providentially assigned. When your talents, and your trained abilities confront a real need for service, accept it as a sufficient call to duty. If you are willing to serve, God's providence surely brings you face to face with your task.

Members of the graduating class—

I have tried to make you see that you are living in a very critical time, when a question on which the whole future of civilization hangs is up for decision. I have sought to impress you with the conviction that God put you here to have a part in that decision, which you can not shift to any one else. And now, I warn you against missing this plan of God for your life. You need not be greatly concerned if, having spent four years at college, you yet do not get a lucrative position. That will not necessarily mean failure. The only actual failure is uselessness, to have missed God's plan for your life.

That failure would be due either to lack of moral earnestness, or to a great refusal to do your God-appointed task.

Dante lived amid the strife of parties, the Guelph and Ghibelline. When he wrote the Divine Comedy he found no place in Hell, Heaven or Purgatory for those who stood aloof, the wretches who never lived because they never felt the fierce pangs or ecstasies of partisanship. These were doomed to wander homeless on the skirts of Limbo. The morally neutral alone are worthy of contempt.

Richter was conducting a oratorio one day. The orchestra tuned up, and the soloist sang a few bars, "I Know that My Redeemer Liveth." He stopped her. "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing it as though you did."

They started it again. This time she sang with every fibre of soul and body, "I Know that My Redeemer Liveth." He and she were in tears. When the song was finished the old man walked over to her and kissed her reverently. "Daughter," he said, "I know you know."

Oh, young women, throw yourselves into the great questions of your time with a martyr's passion, and as those who know that their Redeemer liveth!

Be afraid of nothing but the danger of being unwilling to invest your life as God wills. Mordecai said to Esther, "If you will not throw yourself into the breach to save your people, God will deliver them through some one else,

but you will perish." Do not go out irresolute and like Hamlet lament,

"The times are out of joint,

Oh cursed spite,

That ever I was born to set them right!"

If you save your life, you will lose it. The Sea of Galilee remains sweet and beautiful because it gives out all it receives. The Dead Sea takes the very same water, but becomes a horror of desolation, because all it receives it keeps. No doubt God can get along without you and his purpose will not be frustrated. But if you do not live for your time, as God intended, serving where he put you here to serve, for you it will be suicidal.

But, beloved, we are persuaded better things of you, the things which accompany salvation, though we thus speak. You are the late product of a college with a rich tradition of service. We send you out, therefore, confident that you will live earnestly, in the spirit of consecration, so that the world will be better because you have lived in it.

ON GETTING BY

REV. WILLARD L. SPERRY, D. D., Boston, Mass.

Text: "Smite upon the ground. And he smote upon the ground thrice and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria until thou hadst consumed it, whereas now thou shalt smite Syria but thrice." 2 Kings 13:18, 19.

These two men always stand face to face in human history. They represent two distinct and permanent types of character. The first is the man of cautious common sense. He is willing to do his duty, but is careful not to do more. He measures his margins closely, and is satisfied if he clears the bar by fractions of an inch. His aim, in the language of the street, is to "get by," but nothing more. He takes the arrows of opportunity in his hand; and, if he thinks three blows will suffice, he strikes three times and stops.

The second habitually overstates his own case and overdoes his duty. There is always a touch of exaggeration about his actions and a touch of fanatic about his ideas. He is not content merely to get by; he must have a wide margin as well. And his interest lies not so much in the bare duty done as in these margins which he allows in the doing of it. When three blows would meet the letter of the law, he strikes six times for good measure.

The first of these men is a familiar figure in our world today. He is the man who always drives a sharp bargain. He is the employer who always buys in the lowest market, irrespective of every other human consideration. He is the laborer who deliberately keeps the factory output down. He is the student who is content with any mark above the college dead line. He is the man who in his moral life is satisfied with the conservative standard of the book of Ecclesiastes, "Be not over righteous, neither make thyself overwise: why shouldst thou destroy thyself?"

I stood one day this summer in the Examination Halls in Oxford, looking over the list of the graduating class for 1921. There were the names of the men who had elected the honor schools, men who had not been content to "get by" intellectually, but who had come through with wide margins of knowledge. They were actually overwise, as the letter of the University requirements goes. And then there were the "passmen," as they are called, the men who candidly went out for a degree on the basis of the least possible mental effort. At the bottom of the list were the names of those of whom it was ingloriously said that they had "satisfied their examiners." This meant that they had just barely passed, but nothing more. The phrase "satisfying the examiners" is polite and ironical way of saying that the examiners were thoroughly dissatisfied with them, and all but flunked them.

I. If there is one heresy in the modern world which cuts against the whole Christian point of view, it is this heresy of being content with a pass degree in life, this heresy of satisfying the great examiners of conscience and character. For the Christian religion is not a religion for passmen. It is the religion of those who elect the honors of life, and who covet for themselves wide margins in the doing of their duty.

On its negative side the Christian religion is the religion of a safe margin between one's self and evil. A man does not need to be either a prude or a coward to come eventually to this deliberate conclusion that there are many aspects of human life which he might as well give a wide berth. This is not fear; it is not a blue-law Puritanism. It is the common sense of the man who has learned by experience that you cannot play with fire indefinitely without getting burned, that you cannot let your mind dwell in dirt without getting soiled

There has been much popular criticism of a Christian religion lately because men say seems to be mainly a negative affair, a list the things one may not do. It is a religion at placards great areas of experience with a warning sign, "Thou shalt not."

II. But, after all, most of this criticism is sheer moral nonsense. For a good half of our experience is merely a process of discovering the things we can do by way of finding out the things that we cannot do.

Take any one of the Government charts of the Atlantic coast, and study it. A chart is a map of places a ship may go. But the chart dictates the places where you may go by giving its whole emphasis on the places where you may not go. Its main interest is positive, but it reaches that positive end by a negative means. If a man takes the free-easy attitude that he will go where he likes on the seaboard, that he will not submit to these prohibitions of the surveyor, if he tucks his chart overboard as a relic of Puritanism, it is not long before he finds himself led up on some ledge where it is a fair question whether he will ever go anywhere again.

One morning last September the Caronia, with a thousand of us aboard, called at Halifax, one of the deep harbors on the coast. Entering and leaving the big ship swung wide in and out from the deep sea. It seemed unnecessary to go so long a way round, to leave such margins when we were in a hurry to get to New York. But off to the northern entrance was a coastwise steamer up on a reef. And to the south was a transatlantic liner showing all her funnels and masts above the surf. These ships had discovered some of the places where one may not go.

There is in our world today a tendency to cut the channel buoys of life. To cut them for the sake of a false economy, to cut them for the sake of risky and exciting experience. There is no power in heaven above or earth beneath or in the waters to make a man go around the great prohibitions of the moral life if he chooses to clip the corners. But, as some one said, "If you want to find out what the Ten Commandments are all about, just break one of them." As who should say, "If you want to find out what Minot's Light is for, just run head onto Minot's Ledge."

III. Forbidding and negative as the great prohibitions of human life may be, they stand here as the testimony to the costly experience of the men who have gone before us. Behind every great "Thou shalt not" in the moral order lies some wisdom purchased by hard and bitter experience. Whether a man likes it or not, these major prohibitions which are embodied in the Christian religion are simply the first and plainest clews to freedom. They propose to give us a full, positive life by saving us at the outset from the very shipwreck of our freedom. The Christian religion has a life-saving and salvage department, that will undertake to get you off the moral rocks alive, and patch you up, and put you to sea again. But the initial interest of religion is preventive

and not remedial. Christianity can produce its penitent Mary Magdalenes, but it prefers its Marys of Bethany. It is essentially a religion that counsels us to give the known vices of life a wide berth.

IV. What finally strikes one about the nobler figures in one's world is the necessity they seem to find to keep in the deeper waters. To put it bluntly, they are too busy to waste their time and their money and their interest on a good many things which seem to do the crowd no harm, simply because they cannot afford to get grounded on the shoals. Most of us are so sophisticated that we can skim over the familiar type of modern introspective pornographic novel without losing moral self-control, even though we occasionally scrape our moral self-respect. But the ocean-going minds do not ply that way. "The older I grow," said Emerson, "the more content I am to read only the great books, Homer, Shakespeare, the Bible." Well, Christianity is not getting by merely by cutting moral corners. It is living a life that by its very nature demands the deeper channels.

V. And on the other side Christianity is a matter of wide margins of goodness. The Pharisees of Jesus' day had read the book of Ecclesiastes to good purpose. They were men who said, "Why be righteous overmuch?" They flattered themselves on their shrewd ability to cut the margin of goodness closer than anyone else had ever done. They were passmen in religion who congratulated themselves that they had satisfied the examiners.

But it was just this one quality of them, a kind of moral meanness, that seems to have aroused all Jesus' scorn and indignation. A really good man is not close about his goodness. That is what Jesus meant when he said, "Except thy righteousness exceed the righteousness of the scribes and Pharisees thou shalt not enter the kingdom of heaven."

Shakespeare was not a theologian. He was a dramatist. But he was above all else a discerning observer of all sorts and conditions of men. And he understood this type of nature that must have wide margins. Do you remember his description of Desdemona? "She is of so free, so kind, so apt, so blessed a disposition that she holds it a vice in her goodness not to do more than is requested."

Now, that is precisely the point of view of the Sermon on the Mount. That is the gospel of the cloak as well as the coat. It is the point of view of the parable of the pounds. The man who turns up with the one pound in the napkin would satisfy most bank examiners. But he does not satisfy Christ. There are some natures to whom goodness is not merely doing what is requested and required. So far have they outgrown that meagre point of view that they count such goodness a vice. Goodness for them lies, as it lay for Jesus, in the wide margins beyond the letter of the law.

Kreisler can hold a thousand of us in his hand in utter silence because of the overtones of his Stradivarius and in his own emotional nature. The really compelling religious per-

sons in our world have just this double quality to them. Their basic reaction to life is always sound and right. Their fundamental moral pitch is true. But over and above this basic note one always catches the presence of their moral overtones, the things they did not actually have to do and yet, chose to do. And it is these overtones which give to human life its deeply Christian character.

VI. The great heresy to which we are liable today is this heresy of the passmen, this bare satisfying of the moral examiners. A religion of this kind will always be sung by thin and reedy natures. You cannot actually say that it is bad or wrong, just that it falls short of moral beauty. The psalm of life is a dreary thing rendered by the man who has no overtones in his nature. And yet how many shrewd, hard, close natures there are who sing this song, and think it is music of the gospel!

How true it is of many people that morally they do as little as they can with decency. For, whatever else a Christian is, he is not a man who tries to get by on close moral margins. He is the man who is a co-laborer with God, doing more than his bare daily duty. He lives not to keep the faith in a napkin, but to finish the endless task of creation.

He is the man who in homely affairs of daily life, like Dean Swift and Abraham Lincoln, is trying to make two blades of grass grow where one grew before, and where, so far as the mediocre standards of the world

go, one blade would do. For the very essence of Christianity is found in the doing of those good things that are not actually required. This is what Paul means when he says that the goodness of the Christian is not of necessity, but of free will.

For some clear example of the thing Christianity really means I come back to the figure of Thomas Mott Osborne in his solitary cell in Auburn prison, where he went of his own accord. There was no social or moral necessity for him to go there. He went there out of the strange quixotic goodness of his own heart. He chose that experience, that when he tried to speak to men in prison, he might speak not with the flat and reedy voice of scrupulous justice merely, but that his whole nature should vibrate with the overtones of the everlasting mercy. You may think he was a fool and a fanatic. But you have to listen to him when he speaks because there is something in his words like the voice of the 'cello, rich and vibrant with a conception of goodness that was not content with the standards of the workaday world.

Such are the men who overdo their goodness. They know what Jesus knew, that it is not Pilate and Herod who are the death of real religion, but the scribes and Pharisees with their meagre morality, the inglorious passmen of the spiritual life. It is the very essence of Christianity to strike six times with the arrows of opportunity when the world of men is content to strike but three times.

THE PERSONALITY OF JESUS

REV. JOHN F. CARSON, D. D., Brooklyn, N. Y.

Text: "Wherefore God also hath highly exalted him, and given him a name which is above every name," etc. Phil. 2:9-11.

If men seek a reason for the throbbing impulse that sets the whole world in motion toward the Christ, they will find it, first of all, in the unique personality of Jesus.

I. His is the only personality which covers the whole territory of our humanity. He was not Hebrew, nor Greek, nor Roman, but Man, and not of any particular time or type.

Jesus gathered in himself all the essential elements of our total humanity, and holding them in perfect proportion, rose above every race, every age, every type and every station. There is nothing in Jesus by which he can be localized.

In the world's great men national characteristics are always clearly marked. Call the roll of the master men of any race, and it will be found that they are the men who have most perfectly incarnated the racial characteristics and the national spirit. One cannot conceive of Plato being other than a Greek. Cicero was a Roman all through. Dante was an Italian and an Italian of the Middle Ages; he could not have lived in any other time. Bismarck was a German always. Shakespeare was an Englishman, or at most the son of the

English-speaking race, he voiced their thoughts and convictions. No one would ever think of calling William Ewart Gladstone an American, or Abraham Lincoln a Scotchman. Great as any man is and broad as his sympathies may be, he belongs to one race. But there is nothing in Jesus of Nazareth that nationalizes him. He belongs to all the nations and to all people. He is the one broad catholic, universal Man, globing in himself the qualities of all the races.

II. Rising above all the races, Jesus rose above all the ages. The world's great men are the sons of definite ages in history. They incarnate the thoughts and tendencies of their own period. They are the exponents of the times in which they live. They are supreme in their own age, but when their epoch passes they, too, begin to fade. Not many names cover two or three generations and but few span a century. Jesus is not the product nor the property of any age. Galilee did not hold him nor can. He did not so much walk the streets of Jerusalem as he did the highways of the ages. He transcends all the ages and appeals to this far-off century of ours more potently than he did to the century that witnessed his life and work and death.

III. Rising above all races and ages, Jesus

se above all types of men and so became the
eal for every man. In Jesus there is no
eculiar individuality. The men who stand
it from their fellows are usually distin-
ished by some individual trait or power.
e world's great men are great in single, or
most, in a few directions. I name Raphael
id at once you think of the painter; Michel-
ngelo, and you think of the sculptor; Bach,
e organist; Pitt, the statesman; Napoleon,
e warrior; Grant, the soldier—men of mark
anding out distinct and separate from their
llows because of some peculiarity of genius
of power. But there is no peculiarity of
ok, or thought, or power by which Jesus of
apareth can be distinguished. His person-
ity touches human life and human experi-
ce on every conceivable side. All men find
him that which answers to themselves.

IV. Rising above all races, all ages and
l types, Jesus rose above all stations. Born
a manger, He made his grave with the rich.
Without the prestige of social position, for he
as humble born, and without the advantages
the schools, for Nazareth was no Athens,
e became the Ideal in the realm of morals
nd Master in the Intellectual realm. Charles
 Dickens called the story of the Prodigal Son
e most touching story in literature. Coler-
ge said that the richest passage in litera-
re is The Beatitudes. Burke held that the

most impressive document on the rights of
man is The Sermon on the Mount.

In his personality, Jesus stands solitary
and alone. Some years ago a lecturer in Tor-
onto named Jesus as one of many ideal men,
placing him in the list with others and nam-
ing them as his peers. Instantly, a voice,
intense in its earnestness and pathos, cried
out from the gallery: "Jesus has no peers;
my Jesus has no peers!" It was the voice
of a young minister but recently ordained.
That young minister became the eminent Dr.
Ormiston, of New York. He said, afterwards,
that his cry was an impulsive one; that when
he heard Jesus named as one of many he be-
came so wrought up, his consciousness of the
Christ became so offended, that he could not
restrain himself. His cry was the utterance
of a universal sentiment: "Jesus has no
peers." All feel instinctively that it approach-
es blasphemy to compare him with any saint
of the church or hero of the world. He is
not one in a group of great men. His su-
premacy is comparative. It is absolute. "Be-
side him there is none other." He is the one
stainless character of the ages, the one sin-
less Man, unique, solitary, unmatched in his
radiant personality. This is the first secret
of his hold on humanity—he centered in him-
self such signal beauty and goodness and pow-
er that all men gather to him.

THE TURNING OR THE BREAKING POINT

REV. CLAUDE ALLEN McKAY, Gardner, Mass.

Text: "What is man that thou art mind-
ful of him," etc. Psal. 8:4, 5.

Some leaders of thought and moulders of
public opinion tell us that we have come to
a parting of the way, a crisis, a breaking
point or a turning point. Evidence in support
of such a warning is all about us. Who of
us dare take note of the speed and direction
in which we are moving, and picture the end
of such a course? It is time for a trial bal-
ance. This is the hour of reckoning if we
and our children, with our boasted civiliza-
tion, are not to go the way of Babylon and
come.

Have you ever opened your Bible as the
utoist opens his Blue Book to find the way
out and on? Please do so and pause at the
eighth Psalm. Let us look at two or three
lines in it.

I. "What is man that thou art mindful of
him?" is a question as old as the cradle of
human history and as new as your morning
paper. Has man any value in God's sight? Is
he worth saving? Why should God care?
Whatever order our theologians and philoso-
phers may take for their study of man's life,
the ancient psalmist asked the first question
of all questions. If the answer to that ques-
tion be, "No," all further inquiry is futile. If
it be "Yes," all further inquiry has worth and
purpose.

Strange as it may seem, our favorite meth-
od of finding out who and what we are is to

go back to the beginning and see how we origi-
nated. That exploration was not difficult for
our fathers. They journeyed back to a gar-
den where was pictured the first human in-
stitution, the first home, where God was ever
a welcome though an unseen guest, where dis-
obedience was sin, and sin brought fear, shame
and disaster, where there was both punish-
ment and promise of redemption.

But, when we of this generation start on
a similar journey to discover our origin, we
find that certain of our leaders have posted a
"Detour" sign in the way. And we must take
a long, round-about road, rough and marshy,
until we finally come upon a bit of protoplasm
or a one-celled animal. Then a great shout
goes up, "We have found the beginning of hu-
man life." But an impertinent member of our
party looks further and asks, "But where did
this one-celled animal get its life?" There
is silence, and those who are reverent hear that
eternal dictum, "Be still and know that I am
God, the author of all life and the Father of
all spirits." Behold, we have arrived at the
same God that is spoken of in the book of
Genesis and, if we will, we too can hear his
voice in our garden home in the cool of eve-
ning.

The writer of the eighth Psalm did not find
a different answer for his question. There is
no other answer that satisfactorily explains
man and man's life. "Thou hast made him but
little lower than divine." Yes, a man is worth

"more than a sheep" and "is of more value than many sparrows." That has been the foundation of all worthwhile philosophies of human life. That is the starting point for all high thinking. Unless we are worth saving, in God's sight—unless he cares—all our talk about human salvation is worthless. Let us not fail to remember that this is the starting point of all theories of human betterment.

The Roman matron Cornelia, when asked to exhibit her jewels, brought out her two sons, saying, "There are my jewels." Is a mother's standard of value higher than God's? When he points out his "jewels," will the mountains, ribbed with gold, or the African deserts, bestrewn with diamonds, or the plains, dotted with cattle, or the valleys laden with harvests, be called his jewels? Nay, he would surely say: "These human children, stamped with my image and endowed with my spirit, in them are all my hopes and fears, through all the passing years."

That is the teaching of the Old Testament. It is the very keynote of our Lord's message to men.

Someone has said: "If you teach a man that he dies like a brute, sooner or later he will live like one." But suppose we reverse the proposition: "If you teach a man that he is the child of the most high God, sooner or later he will live like one."

II. Having arrived at this point, how very natural to proceed with the psalmist: "Thou hast given him dominion over all the works of thy hands." We boast of nothing so much—we human creatures on this one small planet of God's great universe—as we boast of the dominion we have achieved over the facts and forces that affect our life on this earth. We never tire of telling ourselves and one another of our world-wide discoveries, our ingenious inventions, and our multimiform achievements. And the trouble is that when we have told ourselves and one another a small part of what we have accomplished in getting "dominion over the works of God's hands," we have neither breath nor heart to go further to inquire: "Who gave us realms to discover, brains with which to invent, and the means with which to achieve?" Nor do we care to bother about why we were ever allowed this "dominion over all God's works" or what use we are making of our boasted achievement.

Bergson, the famous French scholar, has put this whole matter in a striking figure. He says: "The chief work of science has been to enlarge man's body." Telescopes and microscopes have increased the power of our eyes; telephones have stretched our hearing to some three thousand miles; telegraphs have made our voices sound around the earth; locomotives and steamships, better than seven-league boots of the ancient fable, have multiplied the speed and power of our feet; and big German guns have elongated the blows of our fists from two feet to seventy miles. Man never had such a body since the world began. The age of giants was nothing compared to this. But man's soul—there the

failure lies! We have not grown spirits great enough to handle our enlarged bodies. The splendid new powers which science furnishes are still in the hands of the old sins—greed, selfish ambition, and cruelty. We must have a new access of moral vision and power or we are utterly undone. That is, we are at a turning point or a breaking point.

We are stressing the things that make for physical power and pleasure. We no longer read Dickens and Scott and the Bible around a quiet home circle, but go to the ill-ventilated "movie" house to feed on the antics of Fats and Chaplin. Such things are good as a "seasoning," but too much seasoning makes a generation of excited, irritated, undernourished seekers after new and more startling stimulants.

No, I would not have us turn pessimists or reactionaries. My plea is that we merely look the facts in the face.

III. Let us return once more to the eighth Psalm and hear the preacher of long ago as he hails in the morning sky an ideal which with all our boasted progress, we have not yet reached. He said, "Thou hast crowned him with glory and honor." We stand ashamed as those on whom are showered undeserved honors. Put your fingers on those features of man's life which deserve a "crown of honor and glory" from the hand of the infinite Father. Look at our vast knowledge compared with men of Moses' day. Consider well the towers of commercial and industrial strength erected in all our Babylon-like cities, compared with the huts of the Pilgrims at Plymouth. Recount our mechanical and chemical skill. Shall we crown man with "glory and honor" for what he has done and for what he claims to own and for the luxuries he says he enjoys? "Are these your gods, O Israel?" Does God most gladly bestow his honor on a man for what he has achieved, what he owns, and what he enjoys, or for what he is?

Again may I say the message I would give is not the whine of a pessimist. Nor have we forsaken the schools, churches, homes and hospitals which adorn our land. My point is that we follow perverted ideals; we have rather be "clothed in fine linen and fatten sumptuously every day" than to give ourselves to weightier matters of right and truth and honor. We allow the school authorities to compel our children to be in school every day, but we refuse to make the child feel that a religious education is of equal value. We pay enormous taxes and sit back and allow ninety cents out of every dollar received by our Federal government to be appropriated for wars past or future, but how folks groan when the church asks two or three cents a day for all its work to extend Christ's kingdom.

Three things appear very plainly to need our drastic efforts to correct, right now, we dare hope that this tense, critical, money-mad, pleasure-bent generation is to turn the corner safely and find this a turning, not a breaking point.

First, consider our own contentment with that progress which enlarges our physical powers and material achievement even though at the cost of the moral and eternal features of our destiny. The second is akin to the first. It is our blind folly in thinking that these greater physical powers, achievements and possessions are evidence that our age is so much greater than the age of Washington, Hamilton, Webster. "Ill fares the land to hastening ills a prey, when wealth accumulates and men decay."

And the false gods which we worship and teach our children to honor is the third danger spot. These idols are in our homes and receive more recognition at the dinner table conversation of the family than the "Giver of all good and perfect gifts" receives. These idols are established in most of our institutions of learning. They often sit in the church pews and frequently muffle or throttle the voice of the prophet in the pulpit. They are more commonly called "achievement or material success," "wealth or material possessions," and "pleasure or physical indulgence."

The high priests who stand next to these gods are men and women of flesh and blood whose names are in Who's Who or in Wall Street or on the diamond or the screen, solely because of what they have done or possess or contribute to our enjoyment, but not for what they are. Oh, no, I would not fail to render honor due to popular heroes or Wall street magnates, or even base ball or movie stars if they have character to match their cleverness. Nor are they the ones chiefly at fault. We make them what they are—the heroes admired and envied by our children.

That was a sorry scene at Sinai when Aaron, pointing to the golden calf, said, "These be thy gods, O Israel." Both God and men have been ashamed of that hour. But shortly another leader, his features aglow with divine love, stood before that same people and said: "Ye have sinned. Repent and return unto the Lord that your children may perish not in this wilderness." That was a great hour, as God and history testify. Which hour are we in now? Whose call do we heed with a shout of approval?

The Spirit of Man

A Being Who Fights For Freedom and Has Unfinished Programs

JOHN MOORE, New Haven, Conn.

That cool, mellow scholar, Mr. Robert Bridges, the Poet Laureate of England, rendered a quiet but noble service in the days of hectic heat when he published his Anthology bearing the same title as heads this paper. It is not without suggestiveness that in a decadent age of the clangor of Industry, the dizzy Overture of Civilization, the Poet Laureate is a cloistered, reflective, quiet scholar, and also the poet of contentment and joy. The Anthology reveals the invincible soul of man measuring itself against the brute forces of the world, deity struggling with crass matter, steadily moulding it to the heart's desire. A shining array of witnesses are brought forward to vouch for man's unconquerable soul, and to sing of the spiritual basis of life. First we get a veil of twilight shadow and cloud; then youth and manhood measuring their strength against darkness and despair, singing of love and beauty and the undying glory of the ideal. Shelley who sings like a sky-rk, that herald of the joy of life, is oftenest noted. Within the space of a pocket volume we may see man struggling upward, forward, out of confusion and chaos and the things that could hold him down, binding defeat to the chariot wheel of his triumph as he sweeps to the dawn of tomorrow.

The Spirit of Man Is the Candle of the Lord. Let us begin there! The suggestion is that the basal fact of man's being is a spiritual substance of divine origin, irradiated by the persistent presence of God. Man is the candle or lamp of the effulgent Eternal Light Divine. Man is a taper! But his flame is of God! He is the torch of God's self-revelation; his flame is kindled at the central fountain

of fire! "What man knoweth the things of a man save the spirit of man that is within him?" That is to say, if the soul is not kindled by God, if it does not shine with his glory, it is nothing but a dark and empty tomb, a mere house of clay! Let me illustrate. The other day I passed the headquarters of the Electric Company and saw in the shop window a number of electric lamps of all sorts and sizes, simple and elaborate, but they were not extraordinarily attractive. When I returned it was dark and the electric switch had been turned on and the window and building flashed with colors of richest hue, and sparkled with glowing splendor. The lamps were like great flowers whose inward light revealed the dust of rainbows. How like to these lamps is the spirit of man!

There is nothing more interesting in the history of human thought than the way in which man has been assessed. Nor is anything more important. What we think of God, Christ, Sin, Redemption, and Immortality, all depend on what we think of man. The Protegorean appraisal is that "Man is the measure of all things." The Platonic evaluation says, "The Divine Mind is the measure of all things." The Aristotelean view unites these two in the thought that "It is the perfect man in whom the Divine Mind is clear who is the measure of all things." The whole of the Ancient world struggles painfully after both the personality of God, and the individuality of man. What Ancient Philosophy sets forth as a faith Christianity affirms as a fact. The most remarkable thing in Jesus is that he becomes the gathering centre of all the Ancients thought. He not only pricks into clearness the best they thought

about God and man in his philosophy of life, he embodies the best of each in his own person. In him Godship blazes at its height; and in him the individuality of man burns at its brightest. He stand among men as the visible proof that the spirit of man is a veritable lamp of God. He both brings God down, and lifts man up.

The Spirit of Man Is the Spirit of Freedom. The notion that lies at the root of all notions of spirit is just this notion of freedom in some sense, whether in that of power to dispense with means usually necessary, or whether in that of power to produce something out of material usually unproductive. It is power to be, power to do, and dare to do (vide Lewis Nettleship Philosophical Fragments). There is no dualism between man's spirit and the Divine nature. The freedom of Deity belongs to man. I am not concerned with the profound implications involved; I merely assert that the spirit of man is the spirit of freedom for practical purposes.

Consider this from the political side. By "political" is meant people seeking a form of government and a mode of life in which they can express themselves. Ever since the Greeks made the first experiment in political freedom by breaking up the stagnancy and quiet of brooding for the idea of activity and energetic striving, man has secreted institutions, like a bee secretes wax, to hold his freedom and to conserve his gains. Ever since they gave to the world the example of enlightened comradeship, and the idea that man's mind is the ordering power of things the freedom loving spirit of man has striven to achieve still higher reaches of spirit. Ever since Socrates grasped with deep intuition the significance of individual primacy, and exhibited for the first time the regnancy of conscience and by it shattered the Greek State, man has been flung into the vast adventure of reconciling the freedom of his spirit with objective law. What a story it is of man's bloodstained march to the City of Freedom! What a list of noble martyrs it has given us! The process of its working is this wise: A person gets an impersonal idea which expands his spirit, pushes back the walls of his world, and is refined in the alembic of his mind to a principle; he now becomes a personality—a person plus a force, the principle is in him like a piece of explosive in the heart of a rock; he dies for it; then it becomes an aspiration or an ideal leading others; till finally it germinates into a habit of faith and action among the masses. Then we worship our Socrates, our Moses, our Washington, our Lincoln. These personalities become the gathering center of our spiritual ideals.

In Socrates can be seen the beginning of a process which gathered strength and culminated in the French Revolution; it reveals clearly that man was learning the intrinsic greatness of his own nature as a spiritual being, and now it has the right, and must acquire the power, of determining its own form of government, its own faith, its own behavior. At the basis of the whole process lies the idea of the spirit of man, namely that spirit is higher than material and natural force and should have superior rights and claims.

Consider the struggle for freedom on the religious side and what a thrilling record it is! It is by far the most moving story we possess. Religion is the greatest possession of man, so he guards it more jealously, fights for it more keenly. If it finds expression in a traditional formula the heavens to be rent and the earth melt with fervent heat, but there will ever be loyal souls to fight and die for that faith. If religion finds expression in liberal thought and darts with the freedom of lightning through the sky, then the universe may be plucked by the roots and creation collapse, the bolt of liberal thought will be constantly hurled. A man will die for nothing so readily as his religion. That is why we try to make every cause a religious one when we are fighting for it. Let the mind play upon the catalogue of martyrs in Hebrews and it will discover the nerves, tissue, blood and spirit of freedom.

Now the characteristic of freedom is the consciousness of invincibility, which is the distinctive feature of the man who believes that he has done right. It is the unique feature of the moral consciousness. Socrates appeals to his times, but in vain; so he promptly appeals to the better mind of the times to come. He takes the world upon his heart as his partner in a vast spiritual enterprise.

The spirit of man! You cannot chain it down. It is as resistless as the tides, as invincible as the dawn of morning, as sovereign as the sun shining in its strength and beauty. Readers of Mr. Joseph Conrad will recall him as a writer with a tragic sense; but his heroes always have the quality of deathlessness that repudiates despair. He writes of the tragedy of man's strength! In "The Typhoon" he pictures an unconquerable ship fighting the raging elements of a storm. The ship is really man. The ship ploughs through a sea of wrath and ravin wild as judgment day; the universe is vapor, wind, and water! The firmament yawns wide from pole to pole, winds smash the ship's sides, the billows dash upon the decks, and the percussion of the waves makes the vessel shiver from stem to stern till it shrieks in every rivet, groans at every joint, and moans at every swell. Heaven groans above, the ocean roars below, angels lean from the battlements of heaven, and demons peer from the pit of the abyss as spectators of the dramatic scene. But the gallant ship holds on its course, reeling and rolling, pitching and tossing, and sliding, like a wrestler fighting desperately to keep his feet, panting and groaning and creaking and cracking at every muscle and in every nerve with the frightful strain. The Captain and the Mate cling on watching the ship's agonies amid the fierceness of the storm. Steadily but surely the ship wears through the strength of the storm till finally it flings it off like a leprous cloak and emerges into a sea of mercury, invincible, triumphant! Likewise the spirit of man goes down to the sea in a ship and sees the wonders of the Lord in the great deeps! Four of the greatest lines in literature are these,

Out of the night that covers me,
Black as a pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

The spirit of man is the spirit of freedom!

The Spirit of Man is the Spirit of Progress. Man is the heir of all the ages; he has been worked up from behind by frightful strain and necessity. The expression of his freedom has revealed the desire of his spirit for progress. Progress and freedom go together. Two things may be said of progress so far as the spirit of man is concerned.

First, Progress is proportionate to the worth of the new principles that are fashioned to express freedom. Hence progress is very difficult and slow. But whether in himself or in the world man finds it hard to disbelieve in progress. So he faces the terrible hindrances, pathological, intellectual, social, moral.

Think of how the pathological can destroy or obstruct spiritual happiness and intellectual powers. And yet one may marvel at the triumphs of man's spirit over the pains of the body! Robert Louis Stevenson's fight against consumption, and his philosophy of cheerfulness, are proof. James Thomson, the pessimist poet, teaches we are caught in a trap of life and there is nothing left for us but to circle like a squirrel in its cage; yet all the while this man seeks progress in himself! Livingstone wasted with malarial disease, pulls himself together and staggers on crying, "Anywhere provided it be forward"—it is the echoing cry of man's deathless spirit of achievement! Edward Carpenter tells of a plant *The Rose of Jericho*. "In dry seasons when the earth about its roots is turned into sand, it detaches itself from its hold altogether, rolls itself into a ball—flower, root and all. It is blown willy nilly by the wind, till when it reaches a sheltered moist spot it expands and strikes root, and is soon waving its little flag again. The spirit of man is just like that! Ruined, desolated, cruelly treated, man will begin at the bottom and build again. Take two examples: Father Jogue was ripped by the Iroquois and smashed till the village dogs used to sink away from him frightened at his appearance. And yet when the King asked what he could do for him to recompense him for such maltreatment the answer was: "Sire, you can send me to the Iroquois mission." The favor granted the flock finished the unconquerable Jogue at the stake! Robert Collyer's house was destroyed by the Chicago fire, thousands were homeless, his beloved books were devoured by the flame. The calamity struck him with the paralysis of impotence. His rain reeled, his spirit wavered momentarily, but dauntless it rose to meet the calamitous occasion. The Chicago newspapers contained the following note on Saturday, "Robert Collyer will preach after the fashion of the Covenanters among the ruins of his Church." What a rallying cry he uttered that Sunday as he spoke to the dispirited hosts of what was lost, and what was left! He retrieved out of disaster the noble city of today, the memorable fruit of man's unconquerable spirit. In these instances we have man at his best!

Secondly, progress is just the quest of finding God. The Divine life is buried treasure and man desires to discover it. It is this which creates the great adventure of life. All progress is progress in this quest. As the flame

is hidden in the coal, as the oak is hidden in the acorn, so the Divine is hidden in all men and things. Progress is to discover the hidden splendor, and to flash it out. Progress is proportionate to the discovery of this fact.

The Spirit of Man Is the Spirit of Wistfulness. In the age-long process of his moulding man has come to think that this world is but the fringe of a greater one. A god in exile, man seeks fairer fields. A constant stream of emigrants flows into this New World. In man's highest moments there is an elusive quality beyond him. This infinite quality in man's heart turns death into a helper, and transforms life from a supreme sarcasm and fateful mirage to a blossoming valley of fruits and flowers.

Man yearns and fights for freedom; he toils and moils for progress; he tests his strength against the crass recalcitrant material of life; he reveals within him, as Bergson says, a tendency to let the spirit slip down into matter. And yet he has more unfinished programs and unrealized ideals at the end than when he had reached the prime of his powers. The Evangelists set out to write a record of Jesus, and one of them finds it an insuperable task, so he flourishes the unrecorded in a masterly way by saying that if everything were told about Jesus the world would not contain the books! Buckle, the scholar, tosses upon his last bed crying in delirium, "My book, my book!" Stevenson leaves a pile of unwritten books. And Jack London writes:

"If I live to be five hundred years old I should never be able to do the work I have already mapped out and filed away. I have plots of over five hundred novels filed away on my shelves, and possibly five hundred short stories."

The pen so mighty in his hand dropped from his grasp at forty, but somewhere surely he is writing! The novelists are not the only workers and dreamers! After a gallant charge in the late War the cut-up fragments of a battalion rallied for refuge and rest in a shell hole. Said a comrade of his leader, "They could never stop Jack, I wonder what he is doing now?" Man's spirit is the child of wonder. Out of the night that covers him he is forever looking wistfully—looking for the dawn of a tomorrow. He believes that he does not write *Iliads* on rose leaves, paint *Sistine Madonnas* on tissue paper, carve *Apollo Belvideres* in wax, or preach sermons to fitting phantoms of a dream.

While we are talking about children's bright sayings, did you hear about the youngsters raising the question as to who sits beside God in Heaven? "Why, don't you know?" said one of them, "Jesus, of course." "Oh, yes, I remember now. But who sits side of Jesus?" The group of children reflected a moment, and then one of them said, "Why, Hoover, of course." It is no wonder that boys and girls overseas cherish a conception of their great American benefactor that makes him at least a superman.—The Congregationalist.

THE EXPOSITOR

The best magazine for busy and up-to-date pastor.—Rev. W. W. Dawley.

Words as Weapons of Preacher's Warfare

Clean and Polished—Overworked Phrases—Monotonous Repetitions—Lack of Arrangement—Question of Technique—Polish Makes For Popularity

REV. WALTER D. GLADWIN, Ulster, Pa.

Paul likened Timothy, the young preacher, to a soldier. The analogy is a good one, and preachers are the leaders in the Christian conquest of the world. A good soldier takes great care of his weapons, and as words are, in a very literal and real sense, the chief medium by which the preacher makes his thrusts, fires his shot, and drops his bombs, it is not amiss for an article of this nature to appear in *The Expositor*.

It is true that words do not make sermons. A man must have passion, insight, imagination and other qualities but these are communicated chiefly through words, and many a sermon has been ineffective because of the preacher's inattention to the form of expression.

Some time ago I attended a meeting of preachers at which a sermon was given by one of the leading men of the district. I was greatly disappointed. He was diffuse, dull, and uninspiring. He preached for an hour, and although his audience were fellow preachers they exhibited all of the characteristics of an ordinary congregation. They yawned, they looked bored, several were obviously rebellious, and a few kept looking at their watches.

I inquired afterwards as to how it was that such a poor preacher held what was considered to be a good church. I was told that it was because of his ability to raise money and carry out programs from other leadership.

What ailed his sermon was not so much the matter it contained but the style and arrangement of it. Hackneyed phrases, redundancies, paucity of vocabulary, and abstract words characterized his discourse.

On another occasion I listened for a long time to a fellow preacher who, from notes, was giving a talk on Psychology. At the end of almost every sentence he used the commonplace expression, "Don't you see!" until I could not see or hear anything but the monotonous repetition of the phrase. He was a graduate from Harvard and most likely knew something about his subject but he was a bungler with words and we failed to get his thought either clearly or fully.

Still another instance, which illustrates a common fault. I know a good brother who has a reputation for piety and who is asked frequently to give papers on devotional themes. He has plenty of good matter at his disposal, but he lacks the ability to arrange it logically and sequentially, and his hearers never get more than half of what he fain would tell them because of his inability to control the means of expression.

Preachers, like authors, have their favorite words. Max Pemberton's secretary called his attention to his partiality for "perceived" when they were writing a recent novel. I know a preacher whose by-name is "Mr. Absolutely," and he lives up to it for whenever he arises to say anything his favorite word is soon heard. Probably the word that does most service, or disservice, is "A-a-a-h."

We shall make a serious mistake if we consider this theme as trivial for in these days these weaknesses and defects of the pulpit are bringing that center of influence into an inferior position; these shortcomings must be remedied.

The first thing we must do is to recognize that the sermon is a work of art.

Dr. Samuel McComb recently stated that "The preaching of the new age must recover the lost ideal of artistic perfection in matter and form. I hold that preaching is a fine art analogous to sculpture, to poetry, to music, and that it is the most exacting of them all, abundantly proved by the singular scarceness of those who excel in it."

When art is mentioned there are those who immediately begin to think of "intellectual" and "highbrows," but real art appeals most effectively to everyday folks. Beecher was called, "The Shakespeare of the Modern Pulpit" because of his artistic ability. If a man would avoid being wordy, discursive, and useless repetitions let him study the great works of art and improvement will result. Robertsons of Brighton was a preacher possessed of literary excellencies and the poorer people, servant girls and tradesmen, listened to him with delight.

"And when with greatest art he spoke,
You'd think he talked like other folk."

Instead of being vague, formless, and aimless a work of art is something put together according to a definite plan and with a distinct purpose. Take the greatest short story in literature as an illustration, "The Prodigal Son," by the great artist Preacher. It has clearly defined qualities. A brief, arresting and pertinent introduction; a development that is swift, dramatic, and unitary; next comes the crisis, strong and convincing, then the climax and conclusion.

The second duty of a good soldier toward his weapons is to keep them clean and polished.

In my early days I lived in a military center which formed the headquarters of part of a brigade. The cavalry were most in evidence and I noticed that the soldiers devoted half a day each week to cleaning and polishing

their fighting equipment with the result that their swords and lances always sparkled and glistened when they were on parade.

Many a preacher would do well to spend half a day each week with the medium of expression for his sermons. Some may ask as to how this should be done. Let me give suggestions.

A man should constantly add to his vocabulary. Do not get the dictionary down first for this purpose. Make a practice in your reading never to allow a word to get past you that you do not understand. Then if you wish to make it your own find an early opportunity to use it.

It is a commonplace but I am going to state it. The best way to gain control of words is to write. Arnold Bennett advises the literary aspirant to write 500 words each day. The preacher ought to write at least 2,000 words each week. Careful writing serves more purposes than one. It shows a man exactly where he is, it quickens his mind, clarifies the thought, and compels real work. It is a mirror of the mind.

Another good method in order to gain new words and ease of command over one's stock of words is to practice writing poetry. Never mind about its quality, but see how well you can balance words and match them in rhythm and rhyme. Then too a preacher is greatly helped by reading poetry. There is where words work the hardest and stand the strongest, and the artist's work is clearly perceived in that medium.

I know a minister whose work is substantial and whose influence is wide, and one day I inquired of him his method of pulpit preparation. "I study human nature at first hand as much as possible and then I have always a poet and an exegete on hand."

In order to come in contact with new words

it is a good plan to read a book on a theme outside the province of one's immediate work. On the Sunday after I read a life of Edison I found myself using new words and good illustrations.

Proper arrangement of the sermon material has much to do with success in preaching. Treatment of the subject matter varies, but the true preacher will have a plan suitable to the theme. In order to do this I now make the unusual suggestion that he study that form of art in which America excels, and which is the typical American art. I refer to the short story. With its peculiar structure; its limitation to one leading idea; its supreme ability to interest, and its artistic qualities it well repays a careful study on the part of the homilist.

Many sermons to which I have listened have lacked movement. They have been inanimate because of their arrangement, and it was obvious that the preacher knew nothing about the possibilities of dramatic development. A study of the theory of style, difficult as it may be, would prove of incalculable value to the preacher.

Many of the preacher brethren are complaining of the present day tendency for the denominations to make their ministers function as business men, or organizers, and their studies are becoming offices with telephones, card index files and ledgers; but if this is true it is deplorable, for the day of preaching is not yet past, and the demand for men who can excel in this art is growing. It behooves us therefore to delegate the business side of the affairs of the church to the laymen and turn our energy and ability to the supremely important task of catching the light that was never on sea or land and declaring the unsearchable riches in fitting form and language to a world that is hungering for it.

The Preacher Himself

Hints and Helps—Is He Too Multifarious a Person?

EVAN J. LENA

A Leading Question

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber showed friendly interest in the stranger, who was not in clerical dress. "Stranger here?" asked the barber. "Yes." "Traveling man?" asked the barber. "No." "What are you doing here?" "I am supplying the pulpit." said the parson. "What with?" said the barber, who apparently had never heard the term before. That question set the clergyman thinking. He began to ask himself what he actually was supplying the pulpit.

Your Highest Calling

Dr. Torrey, in an address at the celebration of the eightieth anniversary of the birth of D. D. Moody, recited an illuminating page from his own pastoral experience. He told of a

crisis in his career when he found himself loaded down with seven responsible positions in philanthropic and charitable work during his Minneapolis ministry. "God had called me to preach the Gospel," he said, "but I found these good works were crowding it out, so one day I sat down and wrote seven resignations. The church and the world want the preacher to give himself to philanthropic movements. Don't do it. You have a higher calling. Peter and the other Apostles of the early church were confronted with the same problem. 'We will not serve tables,' they said, 'but will give ourselves continually to prayer and the ministry of the Word.' In other words, they refused to allow social service to divert them from their business of ministering to men's souls. More ministers fall down from lack of prayer than anything else."

A preacher must be a student. If not he's a nuisance. More than any other class of workers, preachers are tempted to laziness. Keep studying the Bible. You'll get better to the very end.

Thinking Is Hard Work

The Rev. Dr. Francis L. Patton gave a great address at the services held in Princeton, N. J., in commemoration of the life and work of Professor Benjamin B. Warfield. The following brief extract cannot fail to be of help to ministers both young and old. "Thinking," said he, "is hard work. Preaching is no easy task. It is when you have wrestled through the night with the angel of the Lord that the blessing will come in the clear vision and the goodly pearls of speech. When the work of this sort is at its height, you will not fast because you ought to fast, you will fast because you cannot eat. You will not pray because you ought to pray, you will pray because you cannot help it; for this kind also goeth not out but by prayer and fasting. Use all the aids to reflection you can command. Live on terms of intellectual fellowship with men of other callings and borrow of their oil to fill your own lamps. Browse on the uplands like Arnold's 'high pasturing kine' with only now and then the tinkling of a bell to tell those in the valley below where you are. Take time for patient brooding on your theme; and out of your intercourse with men, out of chapters in your experience, out of books that you may not have seen for years, illustrations will flock to the open casement of your soul like doves to their windows. And when your message is prepared, go from your study to your pulpit as Savonarola went from his cell to pour a flood of molten speech upon the great audience that waited for him in the Duomo. Go into your pulpit when thought has been fused in the hot fire of emotion, feeling if you will your weakness and unworthiness. Go with a whispered prayer for help upon your lips, and by divine grace when you feel that you are weak you will be strong. Then your message will be an arrow shot from the tense bowstring of conviction, and God himself will direct its flight.

A Multifarious Person

A contemporary thinks many ministers fail because they have to do too many things. It says: "The present-day preacher is a multifarious person whose curse is scatteration. There was a day, and there were circumstances when the minister was allowed to concentrate on the most important duty (preaching), but no longer may we call the minister the preacher, for this is reckoned among the least of his tasks. He is the organizer, the executive, the parish visitor, the debt-raiser, the church builder, the committee chairman, the marrier, the buyer, the baptizer, the lecturer, the talker, the speech maker, the janitor perhaps, but there is no assumption that he is par excellence the preacher."

There is truth in this, but it should be added that with all these duties the majority of preachers do find time to study and do preach sermons that are worth hearing and accomplish good.

Heading the Herd

A writer in the Presbyterian Advance says: "A minister was visiting a farmer who was quite proud of his fine cattle, and well he might be. After dinner the men walked out into the pasture and the farmer called attention to a very fine heifer for which he said he had recently paid \$1500. The minister asked if he expected to realize that much out of the animal. The reply was, 'No, not directly; but I consider it a good investment to have such a cow to head my herd.'

A few months later this same farmer was on the committee of his church to select a pastor for his church. He applied the same reasoning as when he bought the heifer. He insisted that the church could well afford to pay more than it ever had before in order to get a strong man who would be able to lead the church and community into the larger things of the kingdom of God. Doubtless every one would say at once that he was only consistent. Indeed he was, but there are many laymen who refuse to apply the same principles to their churches that they apply to their herds."

THE NAUGHTY WORD

For a Sunday School Talk

I lost a very little word
Only the other day;
A very naughty little word
I had not meant to say.
If only it were really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it too.
Mamma said that the worst would be
I could not get it back;
But the worst of it now seems to me
I'm always on its track.

Mamma is sad; papa looks grieved;
Johnnie has said it twice:
Of course it is no use for me
To tell him it's not nice.
When you lose other things, they're lost:
But lose a naughty word,
And for every time 'twas heard before
Now twenty times 'tis heard.

If it were only really lost,
Oh, then I should be glad;
I let it fall so carelessly
The day that I got mad.
Lose other things, you never seem
To come upon their track;
But lose a naughty little word,
It's always coming back.

—The Expository Times.

Woman at Back Door—And do you want employment?

The Hobo—Lady, I know you mean well, but you can't make work sound any more inviting by using words of three syllables.

Prayer Meeting Department

THE MID-WEEK SERVICE

The name of this month suggests a vision of "perfect days," and we involuntarily quote: "What is so rare as a day in June?" and "Now is the high tide of the year."

June suggests to us **nature** in her perfection of beauty.

As the minister's wife knows, June is the month of weddings. Back of a wedding is the thought of the establishment of a new home.

June suggests to us **home**, that home-life which seems to be slipping away from America.

June is the month of Children's Day and of Commencement Day, so June is inseparably connected with **children** and **youth**.

These four thoughts have been garnered in our outlines for the Mid-Week services in June.

I. NATURE IN THE BOOK

Psalms 147:7-9, 14-18

Expository Notes

To a marvelous degree the Old Testament shows its background, the land and life behind it. The people and the landscape are reflected in psalm and prophecy. This is also true of the gospels. But Paul is a city man, born in Tarsus, educated in Jerusalem, living in Antioch and Corinth, Ephesus and Rome. In his letters we see business and athletics, but not scenery and very little husbandry. Of all the Hebrew writers the psalmists have the most intense love of nature.

In the first psalm we see on the one hand the stately, full-foliated tree on the river bank, and on the other, the chaff flying before the summer wind, to typify two classes of men. In the one hundred and forty-eighth psalm, the psalmist calls upon all creation to praise Jehovah, sun, moon and stars and the fruit-bearing orchard trees; all varieties of climate and all kinds of animals; all people from kings to children—all he world, animate and inanimate, is called upon to praise Jehovah.

Between these two points the psalmist refers to the life of nature in her wild aspects, to the pine and the fir tree, to the cedars of Lebanon, to the wild goats and the young lions, to the monsters of the deep and the wild beasts of the forest, to the eagles of the crags and the flowers of the field. The psalmist looks upon wild nature with a seeing and a loving eye.

He also notices nature under the care of the husbandman; he sees the olive and the fig-tree; he bees and the doves; the wheat and the grapes; the garden and the harvest-field. He notices what is yet the most fruitful topic of conversation, the weather. He sees the heavy flocks, the soft snowflakes, the hard hail, and the stormy wind.

The psalms give some vivid pictures of storms. Few persons who know anything about the Bible have crossed the Atlantic Ocean without recalling many times the picture in psalm 107:23-30, and repeating to themselves, "Then let them be glad because they are quiet; so he ringeth them unto their desired haven."

Psalm 29 is a striking representation of a violent thunderstorm among the mountains. So one knowing that psalm will go through a thunderstorm, without thinking of "Jehovah's lames of fire," and repeating with a new emphasis, "The voice of Jehovah is full of majesty."

The psalmist represents all this world as having been made by Jehovah and being now ruled by him.

Plan for Our Meeting

There is plenty of material for an interesting address on "Nature in Bible," but a more valuable treatment would be to assign subjects like "Trees," "Flowers," "Animals," "Sun, Moon and Stars," "Birds," "Results of the Husbandman's labor," "Palestinian Weather," etc., to different persons or groups of persons, to find Bible verses upon their topic. The Bible is an outdoor book.

II. CHRIST AND THE CHILDREN

For Scripture See Exposition

Expository Notes

We have gathered here the instances noted in the gospels of Jesus' immediate contact with children or youth. We suggest that this lesson be made a Bible reading and the passages read by boys and girls and young men and women,—perhaps from Moffatt's translation—the pastor adding a word of comment or explanation.

1. **Mark 10:13-16. Little children.** Here we evidently have babes or very small children as he takes them up in his arms. The care of Christ for mankind begins with the beginning of life. The little children are in the kingdom. The adult must imitate them if he would enter it.

2. **Mark 9:33-37. Child in the midst.** The disciples hesitate to tell Jesus the subject of their heated discussion on the way to Capernaum—which was, who of them would have the pre-eminence in the new kingdom. But the question of precedence is a customary topic among people in any age bound by rigid requirements of class or caste. Why were the disciples so unexpectedly ashamed of it?

Through the object lesson of a little boy Jesus shows them the way to pre-eminence. The greatest is he who serves most, who serves the most despised, ignored class. Children then were in the condition of children in heathen lands now. Compare the situation of children in Asia or Africa with those in America and see what Christianity has done for childhood. Jesus' point here is not the characteristics of the child but the attitude of the man toward the child.

3. **Jno. 4:46-53. The nobleman's son.** We had always supposed this son to be a youth or young man, but the word, child, in verse 49 is a diminutive in the Greek. Dr. M. R. Vincent translates, "my little one". Here Jesus heals a little boy with a word without personal contact.

4. **Mark 7:24-30. Daughter of Syrophenician woman.** The first three instances were of babes or small children. The next four are of girls and boys, two of each. Jesus heals not only a girl but one of another race, a despised Gentile. He brushes aside the barriers of age, of sex and of race, to show his regard for all mankind. The woman responded, in spite of an apparent repulse, with one of the shrewdest, keenest, most apt replies in the whole New Testament. And again the healing is from a distance, by a word.

5. **Luke 8:41, 42, 49-50. Daughter of Jairus.** Contrast with the Greek girl, a twelve-year-old Jewish maiden, the daughter of a Jewish official. Dr. Alexander McLaren says that "the calm leisureliness of conscious power shines out very brilliantly in this story." There is no haste as of one who fears the favorable time will pass, or that his power may be exhausted.

Another thing that appears is his tenderness toward the little girl. He keeps the excited, wailing crowd away, securing that as she wakes to life she shall see only the faces of her father and mother. He takes her by the hand and speaks encouragingly to her, then thoughtfully tells them to give her food at once.

6. **John 6:8-13. Lad with the lunch basket.** One bright boy comes into the story, not sick nor crippled, but very much alive and active. This lad appears, not that Jesus may heal him, but because he can serve the Master. A refreshing change, to meet a lad with health and vigor, and an appetite for which he had the foresight to provide, and the business acumen to turn to a profit.

7. **Luke 9:38-42. Demoniac boy.** This time a bitterly afflicted boy, an epileptic, lunatic. Instead of the strength and vigor of a normal boy, we see a boy in the clutches of a fell disease, unable to control himself, crying out and falling in spasmodic convulsions. A pitiable sight! It is suggestive that the synoptic gospels all

say that Jesus "rebuked" the demon or spirit, expressing not only power but authority.

8. **Luke 7:1-10. Centurion's servant.** This youth, called "servant" in the English Bible, is referred to in the Greek thrice as "bond servant" or slave, and once as "boy." The second verse carries a note of affection in the English translation which is missing from the Greek. When we say the one is dear unto another, we mean that a strong love exists between them. But that implies an equality missing from the Greek. The margin is "precious to him." That is, he was a valuable slave. He was useful, capable, or efficient we would say.

Probably the word, boy, used in the Greek in verse 8, merely indicates a servant. English usage allows the words, boy or girl, for servant. We used to say "hired girl," now we say "maid." But neither word has any implication of age.

This servant was old enough for his services to be valuable to his master. This Roman centurion, like the Syrophenician mother, utters a sentence which causes Jesus to marvel and earns his commendation.

9. **Luke 7:11-17. Son of the Widow of Nain.** Here a young man is raised from the dead, on his bier on the way to the cemetery—"the only son of his mother, and she was a widow." This touching phrase has persisted to this day as accounting for the deepest grief. This happened before the incident of Jairus' daughter. That it was the first raising from the dead is seen in the excitement and awe of verses 16 and 17.

Jesus addresses this person as "young man." We have arranged these incidents in order of age, going from the little children, by the maidens and lads to the young men. Jesus came to all ages. If the facts had been placed in chronological order of events they would have been nearly reversed.

Plan for Our Meeting

Keep the meeting in the hands of boys and girls and youth as much as possible. Emphasize the fact that in an age when children were repressed or ignored, the evangelists should have recorded so many stories of Jesus' interest in childhood. Show that a new spirit entered the world with the coming of Jesus, and that to him the boys and girls of today owe their favored position in the life of the world.

III. BIBLE ORATORY Plan for Our Meeting

At this time of year the many High School and college commencements have directed the attention of the young people and of their parents to the force and attractiveness of the various forms of oratory. It might be a favorable time to call attention to the fact that the Bible contains many wonderful passages illustrating various forms of eloquence.

Some pastors have at this season a mid-week service for High School students, perhaps making the year's graduating class the guests of honor. Making use of these splendid passages of Bible eloquence will help to connect Scripture with present-day life, **their** life.

Ask some of these students to read some of the speeches given in the list below, or similar extracts from the Bible. The shorter ones might be memorized and recited. Extracts could be taken from the longer ones. The pastor should introduce each one with a **brief** statement of the occasion of the words. Don't allow the service to drag or to be too long.

We told a story not long ago of a minister who made a service from the speeches of the book of Acts. This book is full of speeches. Some of them are: Peter's speech to the crowd on Pentecost, chap. 2; (the O. T. quotations could be briefly paraphrased, to shorten the speech) Peter's words in Solomon's Porch, ch. 3; Stephen's speech before the Sanhedrin, ch. 7; (select, as 7:2-5, 17-23, 30-37, 39-41, 51-53. The pastor might give two or three sentences of comment bringing out the force of Stephen's argument;) Peter's story to the apostles, ch. 11:5-18; Paul's first sermon in Antioch of Pisidia, ch. 13:16-41; Paul's speech at Athens, ch. 17:22-31; speech of the town clerk at Ephesus, ch. 19:35-40; Paul's words to the Ephesian

elders, ch. 20:18-35; Paul's speech to the mob in the Temple, ch. 22:3-21; Paul's defense before Felix, ch. 24:10-21; before Agrippa, ch. 26:2-23.

Of these speeches of Paul's, that at Athens has been called "the most magnificent specimen of human eloquence." It is wonderfully skilful. Only it must be read in the American Revision or the effect of his wise beginning is wholly lost. For a keen, shrewd speech, admirably adapted to the audience, read the short, effective speech of the town clerk of Ephesus. Deuteronomy is a book of eloquence. Note Moses' speeches to Israel in chap. 4:1, 5-10, 40; chap. 10:12-22; chap. 30:11-20. For a brief speech showing calm courage and unswerving determination, see Dan. 3:14-18. For a noble utterance of sublime thoughts, read Psalm 139:1-12, 23, 24.

From these select those passages that best suit your time, your audience, and your readers. The pastor's brief introductions and comments can give force and meaning to the readings. Don't make the service too long!

IV. HOME

Gen. 18:17-19; Josh. 24:15; 2 Tim. 1:3-5; 3:14, 16

Expository Notes

As was suggested in our Foreword, June is the month of weddings, and a corollary to a wedding is a home. A house is not necessarily a home. That wonderful, intangible thing which is added to a house to produce a home, is difficult to put into words, but every real Anglo-Saxon recognizes its presence. Happy the middle-aged person who can look back upon a real childhood's home. Who can recall a Sunday morning in a home of a half-century ago? "There was a restful, quiet atmosphere unknown to this hurrying, bustling, scrambling age. There was a Sunday hush in the air, the sunshine seemed brighter than on week days. The house was in order. Everybody had on fresh, clear garments ready for church and Sunday school. There would be a nicer dinner on Sunday than usual. All these preparations had been made on Saturday, not left for Sunday morning." That was one person's reply to the question above.

Another said, recalling childhood's home: "We talked over affairs of church and state at meal time. Children listened, asked questions; and then joined in the discussion. No wonder we grew up intelligent concerning questions of the day, and knew something of the polity of our own church."

There were fewer societies in those days, but more home. Would not it be well to let the pendulum of daily living swing back a little towards the former position?

As has been intimated, one thing that needs to be cultivated today is a sense of reverence. Rev. W. G. Koons in *The Child's Religious Life* says:

Besides training the child to "feel" the presence of God in nature and cultivating the sense of obedience to rightful authority, much can be done by direct effort. Gradually and carefully, by every possible means we should lead the child to feel more personally the presence of God. By our own reverent devotions, by look, voice, and every attitude of real worship we instill reverence into the child. But the worship must have the quality of genuineness for the child is quick to distinguish between the tinsel of mere attitudes and the gold, hearty devotion. Then by explanation of prayer as "a talk with God", and such other simple efforts, we may help to make devotion natural and easy to the child, and thus help him realize the touch of God upon his soul.

Meditative, reverent worship is utterly impossible with much of the "hurry-scurry" of modern life. The rushing family altar, with only time for a short chapter and a hurried prayer; the bustling Sunday School, where no reigns from beginning to end, with only a moment or two of silence during prayer; the impatient mother teaching the child his catechism while she ties his necktie for church; the loud singing, hustling service of the sanctuary, with a grand rush to get through in a limited number of minutes, furnish neither time, nor place

or opportunity for reverence to take root and grow. All of these agencies are losing much of their efficiency because they fail to recognize the fact that the child must be in gentle, quiet frame of mind before he can be in right religious attitude and be prepared for hearty reverent worship.

This cannot be done entirely by precept. It needs also example. A child's religion is shaped more by the personality of its parents than by their formal religious teachings. Hence the best method of education for parents to pursue with their children is always to be themselves in personal character what they wish their children to be."

There are other qualities which can be gotten best in the quiet, continuous routine of daily living. Those things that we learn without being conscious that we are learning, become a part of the very fiber of our being.

Prof. George Albert Coe writes: Ask any employer of labor what is his first requirement, and he will say attention to business and trustworthiness. Without these, technical training is valueless. These are the two things that the child best learns through the daily routine of home living.

Not long ago the question was asked of one hundred large employers of labor and business men: "What special qualities do you consider of

prime importance in your employees?" Some of the replies are as follows and they are typical of most:

"Manliness, intelligence, application."

"Absolute honesty and truthfulness."

"Honesty, regularity of attendance, accuracy and energy."

"Order and neatness."

"Honesty, loyalty, ambition, self-reliance."

"Sobriety, industry and interest in work."

Father and mother teach these things—or their opposites—in daily life. They teach by the things they express admiration for, by the things they insist upon the children's doing, and, perhaps most of all, by their own example. Parents can not delegate all the training of their children to the public school teacher, to the Sunday School teacher, to the League superintendent, or to the Scout Master. Let us have a revival of the home!

Plan for Our Meeting

Ask some of the middle-aged people to tell of their own memories of childhood home life; the ones that have meant the most to them during their life; the ones they look back upon with the greatest pleasure.

Ask some of the younger parents to tell of their ideals of home life; the things they would like to have their children remember forty years hence.

Parable of Safed The Sage

THE PARABLE OF WHITE PAPER

There spake unto me a man, inquiring and saying, For what art thou most thankful?

And I answered and said, I am so thankful for so many things, it is Difficult to Specify. Not until I have a Cinder in mine Eye or an ache in one Tooth or an hurt on the end of one Finger, do I realize how many are the blessings which I have nearly all the time. But if I am to answer thee right off the Bat, I would say that among the things for which I am most thankful, is White Paper.

And he said, I had not thought of that as among life's major blessings.

And I said, I can take a scrap of White Paper and transform it into a Promissory Note which the Bank will accept for an Hundred Shekels. I can make of it a Check which the Butcher or the Baker or the Candlestick Maker will accept for ten shekels as if it were that much in Gold. I can write upon it an Hymn, and it will be sung on the Sabbath in the House of God. I can write a Letter of Comfort that will warm the heart of a friend. I can send tidings beyond the Sea, and convey Information and Affection to lands afar.

And he said, I had not thought of all that.

And I said, When there cometh to me from the Stationer a Package of White Paper, all in even and trimmed sheets, I look upon it with a kind of reverence as I consider what shall be the destination of those Five Hundred flat and unsoiled leaves. For with it I can blow up more trouble than with a Stick of Dynamite; and with it I can write that which shall be read by an Hundred Thousand folk.

And he said, I shall think more about Paper hereafter.

And I said, When the great Apostle Paul was in prison, and near to his death, he wrote

unto Timothy for the Cloak which he had left at Troas with Crispus; for Winter was coming, and the Jail was cold and damp. And he wrote for his Books, for his mind was alert that he might read. But there was one thing which he wanted even more, and that was something upon which he could write. For he was full of Messages, and he wished for Parchment. Had he lived in the days of Paper, how would his fingers have itched to get at it. Therefore do I thank God for White Paper; and I seek to write nothing that would shame me if I should see it posted upon the Bulletin Board in the town where I reside. For White Paper is a Peril as well as a Blessing; and the Letter Killeth.

WEEK-DAY CREDENTIALS WANTED

The applicant for the job of office boy presented his credentials in a manner that bespoke his entire confidence that the position would be his. The sour-looking old gentleman at the head of the establishment read the paper carefully and then surveyed the boy searchingly.

"It is certainly a very nice thing for you to have these recommendations from the minister of your church and your Sunday School teacher," said he, "and I must admit that you look honest. All the same, I'd like to have a few words from some one that knows you on week days."—Harper's.

The day of churches "beyond denominations" is here, and we give herewith another example of pressing on the good work: The mayor of a far inland town was about to engage a preacher for the new church.

"Parson, ye aren't by any chance a Baptist, be ye?"

"No, not necessarily. Why?"

"Wal, I was just a-goin' to say we have to haul our water twelve miles."

DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR Expositor Bible-Reader's Calendar JUNE

1. Prov. 10-12. Gal. 3.
2. Prov. 13-14. Gal. 4:1-20.
3. Prov. 15-16. Gal. 4:21-5:9.
4. Prov. 17-18. Gal. 5:10-26.
5. Prov. 19-21:11. Gal. 6.
6. Prov. 21:12-23:11. Eph. 1:1-14.
7. Prov. 23:12-24:34. Eph. 1:15-2-10.
8. Prov. 25-27. Eph. 2:11-22.
9. Prov. 28-29. Eph. 3.
10. Prov. 30-31. Eph. 4:1-16.
11. Eccl. 1-3:15. Eph. 4:17-32.
12. Eccl. 3:16-6:12. Eph. 5:1-21.
13. Eccl. 7-9:10. Eph. 5:22-6:9.
14. Eccl. 9:11-12:14. Eph. 6:10-24.
15. Cant. 1-3:5. Phil. 1:1-20.
16. Cant. 3:6-6:9. Phil. 1:21-2:11.
17. Cant. 6:10-8:14 Oba.; Phil. 2:12-30.
18. Joel 1-2. Jonah 1. Phil. 3-4:1.
19. Joel 3. Jonah 2. Phil. 4:2-23.
20. Jonah 3; Amos 1-2; Col. 1:1-26.
21. Amos 3-6. Col. 1:27-2:7.
22. Amos 7-9. Col. 2:8-3:4.
23. Hosea 1-3. Col. 3:5-4:1.
24. Hosea 4-7. Col. 4:2-18.
25. Hosea 8-11:11. Philomon.
26. Hosea 11:12-14:9. Isa. 1. Heb. 1.
27. Isa. 2-4. Heb. 2.
28. Isa. 5-6. Heb. 3.
29. Isa. 7-9:7. Heb. 4:1-13.
30. Isa. 9-8-10:34. Heb. 4:14-5:10.

BIBLE STORY FOR EVERY DAY JUNE

Story of Jesus—Continued

1. John 7:1-10. Jesus and His Brethren.
2. Luke 9:51-12. On the Way.
3. John 7:11-24. In the Temple.
4. John 7:25-36. Opinions of Him.
5. John 7:37-53. Division over Him.
6. John 8:12-20. The Light of the World.
7. John 9:1-12. The Man Born Blind.
8. John 9:13-21. Cross-questioning.
9. John 9:22-41. Shrewd Answers.
10. John 10:1-6. The Shepherd.
11. John 10:7-18. The Shepherd.
12. Luke 10:25-37. The Good Samaritan.
13. Luke 10:38-42. Mary and Martha.
14. Luke 11:1-13. Prayer.
15. Luke 13:10-17. The Daughter of Abraham.
16. Luke 13:22-35. Lament over Jerusalem.
17. Luke 14:1-6. Healing on the Sabbath.
18. Luke 14:7-11. The Chief Seats.
19. Luke 14:12-24. The Excuses.
20. Luke 14:25-35. Counting the Cost.
21. Luke 17:5-10. Unprofitable Servants.
22. John 11:1-16. Death of Lazarus.
23. John 11:17-45. Raising Lazarus.
24. Luke 17:11-19. The Ten Lepers.
25. Mark 10:13-16. Little Children.
26. Mark 10:17-22. The Rich Young Ruler.
27. Luke 19:1-10. Zacchaeus.
28. Mark 14:3-9. Anointing.
29. Matt. 21:1-11. The Triumphal Entry.
30. Mark 12:28-44. The Scribe and the Widow.

MAKING THE BIBLE REAL TO THE YOUNG

One of the hardest things for teachers of the young to do is to make the Bible seem real. We do not now refer to the religious teachings. But the Bible is more than a book, it is a library. This is the difficult thing to explain.

Wm. H. Dietz, 20 East Randolph St., is doing a real service to ministers and teachers by distributing Scherer's "Book of Books." It is a miniature library in an oak case a foot square

with three shelves. The books are made of little blocks of wood covered with colored paper, with printed titles. On the front cover page is the story of the book, author, date, etc. On the back cover is a table of contents. The great divisions of Bible literature such as history, prophecy, poetry, etc., are indicated by different colors of binding. The information printed on the little books is the usual traditional point of view with generous suggestions as to authors. We do not know of a more practical method of instruction. No child could fail to understand the phrase "The Bible is a Library of 66 Books" with this device to look at. A little hand-book goes with the library.

OXFORD CHILDREN'S BIBLES

The best gift for your child is an Oxford Bible. Nothing else you can give has such wonderful possibilities in enriching their lives. Oxford Bibles for Children have black and colored illustrations that interest as well as instruct. Some have special helps for children.

A few styles are listed here. Others are to be found in the Oxford Bible catalogue, mailed upon request.

02145 [This size print] Bound in Keratol (imitation leather), overlapping covers, red under gold edges, size 5 1/2 x 3 3/4 inches. 32 black illus.... **\$1.85**

02153 [This size print] Bound in French Morocco leather, overlapping covers, red under gold edges. Has 32 colored illustrations..... **\$2.50**

03325 [This size print] Oxford S. S. Scholar's Bible. Has special helps for children, alphabetically arranged, and 32 illustrations. Bound in Keratol (imitation Morocco), overlapping covers, red under gold edges. (Size 5 1/2 x 3 3/4 inches) **\$2.40**

02327 [This size print] A beautifully illustrated Oxford Bible, French Morocco leather binding, overlapping covers, red under gold edges. With 32 colored illustrations. Size 5 1/2 x 3 3/4 inches..... **\$3.00**



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Religious Review of Reviews

Does Anyone Pray for the Editor?

This is not a learned discussion of theories about prayer. It is simply the statement of a few facts and a deduction of what might be termed an inference from the way the mind acts under certain circumstances, and to apply it to a common experience in church life.

At one of the annual meetings of our largest church boards in which were representative laymen, pastors, district superintendents, secretaries, Bishops and other general conference officers, the following note was written:

This is not a joke.

"Did you ever hear of any one in praying for Bishops, Secretaries, and members of Boards, pray for the editor?"

Answers were expected "yes" or "no". But here they are.

First—No.

Second—No.

Third—Editor never noticed at all until he makes some break.

Fourth—You are right, —

Fifth—Never. They are spontaneously classified as lost souls!

Sixth—They do not need it as ordinary sinners.

Seventh—In his area meeting Bishop — prayed for the — editor. He is the only one.

Eighth—The — Advocate is often forward for prayers — and another added, "after the bunch takes a good look at the editor."

The necessary answer to the question was so obvious that the editors could not refrain from attempting to be facetious about it.—California Christian Advocate.

Our Rule Also

A new subscriber to the Continent sends to the editorial desk a letter vigorously rebuking the paper for its "unpardonable lack of reverence." Reduced to particulars, this startling accusation appears to be directed not at The Continent's religious or irreligious spirit, but at its typographical style. The complaint our correspondent makes is that he doesn't in a single instance find the pronouns "he", "his" and "him" capitalized when the antecedent is God or Christ.

The Continent can only wonder why our disturbed friend has never been shocked at the precisely identical "Irreverence" which pervades the entire English Bible. To persons actively connected with the making of books and newspapers either on the editorial or mechanical side, it is rather strange to have the puzzling and troublesome necessity of capitalization treated with such awesome seriousness. From a typographical standpoint capitalization is sheer vexation. There is no philosophy to it that any editor or printer ever discovered, and it is impossible to think of any real moral value lurking in such a tangled labyrinth. The best that any newspaper can do therefore is to adopt an arbitrary typographical style of its own and follow it as consistently as can be managed. There are some religious papers that capitalize personal pronouns referring to Deity, and a few go so far as to capitalize all similar relative pronouns. But The Continent, preferring greater simplicity, has felt that the typographical precedents established by the English Bible are quite good enough for a religious newspaper, and its rule is therefore that while all nouns referring to Deity must begin with Capitals, no pronouns are so distinguished.—The Continent.

(Our rule is, capitalize pronouns only when antecedent noun is not expressed.—Ed. Exp.)

"Editors" Have Trials

Getting up a monthly publication is no picnic. If we print jokes, folks say we are silly—if we don't, they say we are too serious. If we publish original matter, they say we lack variety—

if we publish things from other papers, they say we are too lazy to write.

If we don't go to church, we are heathens—if we go, we are hypocrites. If we stay in the office, we ought to be rustling out for news—if we rustle for news, we are not attending to business in the office.

If we wear old clothes, we are slovens—if we wear new clothes, they are not paid for. What is a poor editor to do? Like as not, somebody will say he swiped this from an exchange. We did!

(As a matter of fact, we found it in a house magazine that had "swiped" it from another that had "borrowed" it from a newspaper—it must be good.)—The Way.

* * *

About forty or fifty years ago in the city of Cleveland, Ohio, two boys grew up side by side. They became inseparable friends in those romantic days. They attended the same school; they plodded along in the self-same grades; they visited one another in their homes, and often slept in the same bed; they picnicked together, fished together, and swam in the same old swimming hole. Finally, they were graduated from the same high school.

One, because of the influence of Christian parents and friends, had started to attend the Sunday School of a nearby church, in which he learned his lessons about God, and Christ, and honor, purity, truth and righteousness. The other lad, because of the vicious influence of his father and friends, started to attend a school that was called a "Sunday School" for no other reason than that it met on the Lord's Day. It was a school of anarchy, infidelity and socialism. This lad studied a so-called catechism in which one of the questions asked was, "What is my duty to God?" and the answer was, "I have no duty to God; there is no God."

The watershed was already in evidence in the lives of those two boys. All unconsciously they came to the Great Divide. The first boy became a student of Oberlin College. During his busy, earnest student days he identified himself with the Congregational Church. At length he became an acceptable student for the ministry and a candidate for orders. He is now the honored pastor of the Pilgrim Congregational Church (Bohemian), Cleveland. There is no greater influence for good among the thousands of foreign-speaking peoples of that great cosmopolitan city than Rev. John Prucha.

The other young man became violently inoculated with the most rabid form of socialism. On September 5, 1901, during the great Pan-American Exposition in the city of Buffalo our great-hearted and well-beloved President William McKinley delivered an address. The next day he was tendered a reception in Music Hall, at which all sorts and conditions of humanity surged forward to be welcomed by him. Among the number was a man with a bandaged hand. A shot rang out, and the President, one of God's noblemen, collapsed. Who fired that shot? None other than the former playmate and chum of Rev. John Prucha, the despicable coward, the treacherous assassin and murderer Leon Czolgosz, socialist and infidel. The Great Divide had been away back in those halcyon and tragic days of youth when John Prucha started to Sunday School to learn about Christ and honor and truth, and Leon Czolgosz became a student of socialism and anarchy and atheism.—Watchman-Examiner.

* * *

Returning to New York City from a 17,000 mile tour of the country, in which she had ample opportunity to note the good effects of prohibition, the Commander of the Salvation Army, Evangeline Booth, was confronted with the information that in her absence James Speyer, head of the banking firm of Speyer &

Company, had been secured by some professional money raisers to head the Army drive for \$500,000. And she also heard that he was one of the vice-presidents of the Association against the Prohibition Amendment.

"Is Mr. Speyer a wet?" Miss Booth asked in amazement, when reporters told her that the banker is one of the most prominent and active supporters of the organization which proposes to fight the country's dry law. "Is this true? Mr. Speyer is an old and esteemed friend of the Army, but I think he will have to change his views if he is to continue as chairman of our drive."

"The Salvation Army," she said, "cannot place itself in the position of countenancing a movement which seeks to bring back light wines and beer. What are they but the thin end of the wedge? Our stand with respect to prohibition is what it always has been—absolutely teetotal."

"The Salvation Army is and always has been unalterably opposed to the rum traffic. I have merely taken the stand that my father, the father of this organization, took over half a century ago in the slums of London. He started the movement at the swing door of a saloon. His first work of salvage was to drag the drunkards out of that saloon and save something from the husband's wages for the suffering wives and children at home."

"We may lose thousands of friends by taking the stand that the Constitution and the prohibition law must be upheld and that no friend of ours and the poor we love will work to undermine it. We could not be true to our faith and our founder if we compromised with the rum evil. Our struggle for more than fifty years has been largely to mend the hearts and lives broken by drink."

"I will deeply regret the loss of any friends to this movement, but if it costs the Salvation Army all it possesses, or ever hopes to receive for the poor we will stand firm. We started with nothing but an idea. Today we are not afraid to go down into the dark places and start all over with only our tambourines and fight our way up again to the kind of support we have been receiving; but we cannot compromise our principles for the sake of financial aid."—Bulletin M. E. Board of Temperance.

Deport Allen Boot-Leggars

By the magnificent vote of 222 to 73 the House of Representatives has approved an act for the deportation of aliens who violate the prohibition and narcotic laws. It is astonishing that several Representatives seem very anxious to keep these people in the country. No doubt the Senate will approve the measure. It will be of the greatest practical benefit, and in the course of time should reduce the prohibition problem in some cities to a mere fraction of what it is at present. As for the natives who violate the law, would it not be a good idea to buy Bimini and establish a penal colony there for them? Or perhaps it would be better to let them make their living by selling each other liquor, in which case we are confident the colony would be rapidly depopulated and might be returned to Great Britain with thanks.—Deets Pickett.

Reduction in prices is one of the chief causes of the fact that the value of finished manufactures exported from the United States was only \$92,000,000 in January, 1922, against \$299,000,000 in January, 1921. In many articles, says the Trade Record of the National City Bank of New York, the 1922 fall-off was entirely due to the lower prices at which they were valued in the official export statement, and in most other cases the percentage of fall in values is much larger than in quantity. Lumber exports, for example, show an increase of 70 per cent in quantity when comparing January, 1922, with January, 1921, but the 1922 value of lumber exported is slightly less than in 1921. Refined sugar exports in January, 1922, show an increase of 150 per cent quantity and but 5 per cent in value when compared with the same month of last year; cotton cloths show a reduction of 17 per cent in quantity and 50 per cent in value; mineral oils a reduction of 24 per cent in quantity and 50 per cent in value, while iron

and steel sheets show an actual increase of 36 per cent in quantity and an actual reduction of 25 per cent in total value.

What does the custom of smoking cost New York City? Nobody knows, but the careless use of matches and smoking materials has in fires alone cost the city an average of over five million dollars a year for the half decade ending in 1920. Defective chimneys and flues are only one-third as dangerous, petroleum and its products only a little more than one-fifth as risky, and fireworks and firecrackers only one-seventieth.—Christian Work.

Of 4,205 prohibition law violations disposed of in the courts of New York State during the year 1921, 3,525 were convictions. The offenders were fined an aggregate of \$485,883 and began jail sentences aggregating 45 years, 9 months and 26 days.

Only 15 per cent of the cases terminated favorably to the defendants, and juries acquitted only 5.2 per cent of the cases disposed of.

Prohibition and the South

The manufacturers' Record of Baltimore has just issued a "Blue Book of Southern Progress."

In 1860, according to the Manufacturers' Record, even including slaves in the total number of inhabitants, the per capita value of property in the south was \$556, which was even greater than in New England and the middle States. At that time the assessed value of property in the south was \$5,467,000,000 out of a total assessed valuation of \$12,084,000,000 for the whole country.

The Civil War and the tragedy of reconstruction entirely destroyed this prosperity. South Carolina, which in 1860 was third in the Union in per capita wealth, in 1870 had dropped to thirtieth place and the other southern States fell in rank similarly.

So complete was this collapse that in the twenty-five years following 1865 approximately five million southern-born white people left the central south, contributing largely to western development of that period.

It seemed impossible for the South ever to recover prosperity.

Then in 1908 the State of Georgia adopted prohibition and launched a prohibition movement which soon swept over the entire south. Almost from that day a phenomenal development began. The capital for which the south had pleaded in vain from outside its borders began to accumulate in its own banks. Its manufacturers and its agriculture assumed important proportions. In 1908 the south spent \$65,150,000 for public schools. In 1920 it had increased this sum to \$204,225,100. In 1909 the south's capital invested in manufacturing amounted to \$2,285,927,698. In 1919, just ten years later, the amount was \$6,885,546,000.

It is safe to say that the general adoption of prohibition in the southern States advanced the development of that section by at least ten years.

Why Am I a Church Member?

Because if nobody belonged to the church there would be no church; and if the church left town, I would want to leave on the next train.

Because if I share the blessings and privilege of the church, I want to be square enough to have a part in its work.

Because, as the greatest organized force for righteousness in the world, it offers to me a better chance for the real service of humanity the world over, than any other institution.

Because while I may not agree with all its ideas of theology, I do believe in its ideals of life.

Because, while it may be abstractly possible to live a Christian life outside the church, I know that about 99 out of every 100 Christian are members of the church. I'll take my chance with the 99 rather than with the lone one.—High St. Pres. Church Bulletin, Newark, N. J.

The Biggest Business in America

The Protestant churches of the United States spent in 1920 a total of \$253,929,825, and for the year ending July, 1921, the principal denominations had raised and paid in their special million dollar funds, \$76,221,000 and these churches had gained 515,573 members. These million funds of the denominations are being used to stimulate local building, the denomination usually furnishing about one-fourth the amount to be expended, the local congregation furnishing the other three-fourths. Under this arrangement it is expected that the Protestant Churches alone will spend some \$70,000,000 in church building in 1922. According to the 1916 Census, the value of church property in the United States was \$1,302,393,687. In 1906 it was \$935,942,578. At the same rate of increase it would in 1922 be \$1,736,524,916. The \$1,302,393,687 in church property compared with the stock capitalization of \$868,583,000 of the United States Steel Company, makes the Protestant Church the largest business in the United States. If the efforts of the volunteer or unsalaried workers were considered, it would equal the forces of several of the largest trusts.—Missionary Review of World.

Socialistic Sunday Schools

There are now 120 Socialist Sunday Schools (according to "The Independent Labor Party Year Book") in England and many in America which are attended by thousands of boys and girls. They have "Ten Commandments," in the form of short phrases which the children repeat, but there is nothing of God in them. They have lessons with such titles as "Bloody Sunday," "Capitalist Murders," "French Revolution," and "Red Flag." Many of the teachers are agnostics. They have hymns which include "Arise, ye starvelings," "The Red Flag," etc., while the Christian hymn, "Jesus, Lover of My Soul," is condemned as "an unwholesome wail." They have a doxology beginning, "No Saviours from on high deliver." They have a "Red Catechism" and a "Children's Magazine" in which they print biographies of "Socialist saints," among whom are murderers. In their meetings young "converts," as they are called, testify that "Religion is superstition." Thus God is blasphemed, the Bible denied, and the Gospel parodied. The children are taught to go among their fellows and sow these seeds of unbelief, and so the evil is spreading. What is the Christian Church doing to counteract this influence and to purify the fountain of youth at its source? The Christian Sunday School must undertake a still more aggressive campaign to win the boys and girls of America and England to Christ, and to make them messengers of God's righteousness, peace and good will.—Miss. Review of World.

This possibly accounts for the complaint that modern youthful criminals are reported as "having attended Sunday School." The next time a judge asks that question about Sunday School attendance of a youthful law breaker, we suggest that he also ask, "What Sunday School?"—(Editor Expositor) * * *

Buffalo's Brewer Mayor permitted his secretary to circulate an appeal for donations to the Rosemary Smith Home, a Roman Catholic institution, through the various departments of the city government. When an attempt was made to have the school principals solicit each teacher, with the requirement that "the completed list, together with donations, is to be sent to the MAYOR'S OFFICE" (last two words in capitals), and informing them that the employees of the other departments of the city had already complied with a similar demand, the Methodist preachers thought it time to protest. Copies of the resolutions of protest were sent to all Protestant preachers and the press; but the "watchdog" on each of our city papers succeeded in garbing it and robbing it of its point in all but two papers. However, sufficient publicity resulted that this abuse of public office for the purpose of exploiting public employees cannot be repeated.—Christian Advocate. * * *

The World War seems to have introduced American corn to our friends across the water. The Trade Record of the National City Bank of New York says that the fiscal year 1922 will

probably break the record of exportation of corn. The value of the corn exports in the nine months ending in March, 1922, was \$87,000,000.

Jeremiah in Boston

The idea of giving a religious drama by combined religious bodies has appealed to the Greater Boston Federation of Churches as a venture in a worthwhile field of endeavor.

The five-act drama of Jeremiah by Eleanor Wood Whitman, formerly of the Bible department of Wellesley College, has been taken as the medium for this historic effort on the part of the Church. A dozen ministers of almost as many denominations have assumed roles of priests, kings, shepherds, princes and citizens of Jerusalem. Other parts will be played by leading amateurs and several who have had professional experience.

Participation in the play, rehearsing each week by Methodists, Baptists, Congregationalists, Episcopalians, Presbyterians, Unitarians, and Universalists has already done much for closer and better working sympathy between adherents to different faiths. A revival of interest in one of the most impressive and tremendous periods in the world history, that of the captivity of the Jews, is inevitable, and members of the cast are already reading their Jeremiah with renewed interest. From an educational standpoint, therefore, it is believed the drama will justify itself.

The story of the Prophet is thought to be one of special significance for modern times, when spiritual forces are fighting with materialism with much the same bitterness as characterized the times of Jeremiah. While the drama is not primarily produced for the purpose of vivifying great moral and religious truths the net result should be an awakening and refreshing of the spirit. * * *

The Tivoli Moving Picture Theatre, Chicago, is showing a carefully selected program each Saturday forenoon to an audience of children invited from different schools, to ascertain what kind of pictures make the strongest appeal to school children.

"It is too early to draw definite conclusions from these experiments or to predict exactly to what the data collected may lead," said one of the theatre's staff, "but we shall at least find the course of least resistance in alienating the affections of the youngsters from the blood-and-thunder pictures which have been so popular with them in the past."

One of the most hopeful signs observed from the reactions of the boys and girls to the various types of films thus far screened, was the applause given to a picture produced for the civics series of the Society for Visual Education, "Hats Off—A Story of the Flag," featuring high-light events in American history, drew a storm of enthusiasm.

"Toads", a nature study, was heartily approved in its most active scenes, but "The Bear Hunt" met with disapproval. Anxious inquiries, "Are they hurting him?" while a cub was being trapped, bespoke the fine spirit of Young America. On the other hand, nature studies which showed animals free in their natural haunts proved most popular. Travel pictures, such as scenes in Normandy and Egypt, plainly bored the youngsters, but they shrieked with delight during the presentation of airships, automobiles guided by wireless, and other speed contrivances.—News Letter from Society for Visual Education. * * *

Last Sunday morning in the pulpits of the United States two hundred thousand ministers stood up in their respective pulpits and preached the Gospel. Fred B. Smith, giving these figures at a recent regional conference, said, "If I could control the force that is represented by the people addressed by those 200,000 men, I could back the Democratic Party into the Pacific Ocean, and the Republican Party into the Atlantic?"

So he could, and it might not be a bad thing to do. But if these men do not produce that precise result, what are they doing that justifies their preaching?

They are not all great men. Not all are learned men. Let us hope that on an average each minister is a little more intelligent, a little better read, a little more scholarly, and a little better morally and spiritually than the average of his congregation. Let us hope for even the least promising of them that it may be said as Governor Ford said of pioneer preaching in Illinois, that while many of the preachers were ignorant, they had no difficulty in finding congregations still more ignorant.

Taking them all, little and large, good, bad and indifferent, and not forgetting that much of their preaching is very poor, what may be claimed for them?

This, that all of them said last Sunday in one way or another:

"You ought to be a better man, and you know it. The Gospel of Christ is a continual reminder that you are more than a farmer, a merchant, a dealer in stocks and bonds; that you have a spiritual life and spiritual obligations. Here is not only a reminder of your duty, but a reminder also of the source from which you may obtain help that you may do your duty."

These men said more. They said, each in his own way:

"Your railroads and grain elevators and warehouses and ten-story buildings will not save you nor your civilization. Nations have had all these things or their equivalents as they were represented in things of their respective ages, and they went down. Our civilization must rest on spiritual verities, and you must contribute your share toward that which is to save your country and the world for which Christ died."

The men who said such things earned their bread and salt. They were worth their week's food and lodging. Their country and the world needed their message. Never did the world need it more, and never was there a ministry more earnestly declaring it than just now.—Dr. W. E. Barton in *The Congregationalist*.

• • •

Seventy young men, students of St. Stephen's College, Protestant Episcopal, have recently answered the question, "How can the church be made more efficient?"

The answers were suggestive for they are based upon experience in cities and towns all over the nation.

About half declared the greatest need to be better clergymen, but their standards varied considerably as indicated by such phrases as "better educated", "more human", "more virile", and not a few strongly favored "better paid".

Laymen came in for their share of criticism. The students thought that "there should be more religion in lay circles; laymen should so well attend to the temporal affairs of the church that the clergy could give undivided attention to the spiritual; all the members should work; there should be fewer disputes; members should take greater interest in the work of the church; hypocrites should be eliminated; stricter membership rules should prevail." One young man went so far as to advise the churches to "get rid of the vestries."

As to methods of work, student opinion was divided, but a number favored more social work. Some advocated "more missionary work", "less preaching, more ministry", "more power to bishops", "more practical preaching", "less social service and more preaching against sin." The need of preaching to children and of "helping young people to realize what the church means" was stressed.

The St. Stephen's men avowed their own responsibility to the church after graduation from college thus: "To support the church; to live up to its teaching; to be an interested layman; to attend services regularly and devoutly; to carry out the church program; to help as much as I can; to send more young men to church colleges."

• • •

Said one woman, "I have always been thankful for the way my mother answered the difficult question for us. I remember it was my younger brother who was questioning. A child in the neighborhood had died, and the little lad wanted

to know all about this strange new thing that had come under his observation. My mother gave the usual answer that the child's soul had gone to heaven to be happy.

"Where is my soul?" questioned the child.

"It is inside of you. It is what you love with," said mother.

The boy pondered a while. "But suppose you would get run over by the cars and broken all in little bits. Your soul might get killed, too then," he objected.

"Oh, no!" said mother, "your soul cannot be broken. It is just like that sunbeam over there. You can run through the sunbeam, but it is there just the same. So it is with your soul. No matter how much your body might be broken, your soul would float out like a bright sunbeam and go straight to God. The only thing that can hurt the soul are the wrong things a child may do. They help to spoil the brightness of it. Will my child try to keep his soul bright and shining like the sunbeam?" In many times of stress that quaint little parable has helped me. When I think of it I can see the sunbeam lying across the door, and us two eager children resolving to keep our souls bright and clean.

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Why preach to empty pews?

Here's a man who doubled his church attendance with the help of a parish paper.



REV. J. MILLER COOK
Pastor Cumberland Presbyterian Church
London, Tenn.

The point which we repeat again and again is this: That the pastor who preaches to empty pews is doing only half his duty. Many pastors have doubled their church attendance in a short time. This month Rev. J. Miller Cook tells us what a parish paper has accomplished for him:

"Our church has used no 'High Pressure' plans or contests—just a parish paper printed by The National Religious Press on their

co-operative plan. But look at the results. Attendance at preaching services formerly averaged 100—now the average is 200. The Sunday School was 67—now it is 170. The collections have increased 300 per cent.

"Our parish paper, The Evangel, has accomplished this and more. Members who seemed to have been on the retired list have put on new life, and now attend regularly; the children take more interest in Sunday School work.

"In my twenty years of pastoral work I have never found anything which lifted burdens from a busy pastor's shoulders as the parish paper. It tones up a church, places it in a better standing in the community, restores confidence, and makes every member proud of his church and pastor.

"We have 200 paid subscribers—these together with the ads pay all the expenses of publishing and leaves a neat sum in the treasury.

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"I have found the parish paper idea the key to the problem of filling empty pews."

Our co-operative plan will provide your church with a parish paper with no expense to you or your church. Send the following coupon for particulars.

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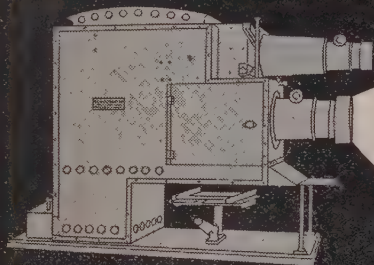
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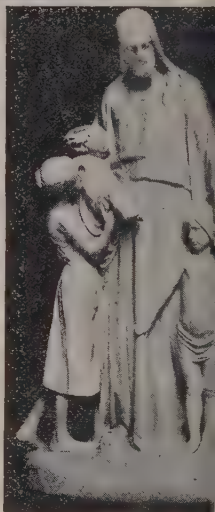


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A Chain of Influence

Many years ago a Puritan minister named Sibbs wrote a booklet called *The Bruised Reed*. A copy was given by a man to a little boy at whose father's house he was entertained overnight. It was the means of the boy's conversion, and the boy's name was Richard Baxter. Baxter wrote his call to the unconverted, and among the many led to Christ by it was Philip Doddridge. Doddridge wrote his *Rise and Progress of Religion in the Soul*, and among the numbers converted through it was Wilberforce. Wilberforce wrote his practical view of Christianity, and time would fail to tell the good accomplished by this book. Among those converted through it were the world-renowned Dr. Chalmers and Leigh Richmond. Leigh Richmond wrote *The Dairyman's Daughter*, which has been translated into one hundred languages and millions of copies have been sold.—*Watchman-Examiner*.

* * *

Some time ago there pulled out of the harbor at Boston two excursion picnics. One was a Sunday School picnic, the other a saloon keepers' picnic. By mistake a saloon keeper got on board the Sunday School boat, and after it had gone out several miles he waked to find himself surrounded by strange people. He rushed to the captain and said: "I have made an awful mistake. I am on the wrong boat. I am a saloon keeper. Won't you push back to the dock and let me get on the other boat? I will pay you a hundred dollars if you will do it." "It is impossible, sir. Now, you just stay here on board this boat; the people are nice, and will treat you kindly. They are generous, and they are Christians." "I know they are kind and generous, and that they are Christians, but, captain, listen, **they are not my kind**. Therefore, I shall be unhappy throughout the hours of this day." The kingdom of God is composed of a certain kind, and that kind is described by the word, "regenerated." That is the reason why the new birth is necessary to enjoy the fellowship of the kingdom, "to see the kingdom."

The Ways of Two Mothers

Two boys, John and Henry, were caught by their mothers reading "The Boy Burglar of

Chicago." John's mother took her boy's copy away from him, threw it into the ashpan, and forbade him to read any more such books under penalty of a good, sound thrashing. That afternoon the mother went out, and John, of course, got the book out of the ashpan and finished reading it as any normal boy would do.

Henry's mother suggested that they read the book together. Mother read it out loud, and somehow it didn't sound right to the boy when the story came from his mother's lips. "It isn't much, it is true," said the mother, "but let us finish it." But the boy protested. "Well," said the mother, "suppose we read a story like *Robin Hood*, but which I think is better." The boy was interested, and the mother read "Robin Hood." The boy voted it great, and asked John to cover the next day and listen to it. Then the mother continued with "The Boys' King Arthur" and Fenimore Cooper's "Leather-stocking Tales." Meanwhile "The Boy Burglar of Chicago" lay on the library table. It was never taken up nor finished.

It was simply two ways that two mothers handled the same situation, but they secured different results.—Selected.

* * *

AS ONE WHO KNOWS

Can't say about Maine, but the friends the late John Barleycorn in Montana regret to report that prohibition does prohibit.—*Amcond Standard*.

"Here," said Mrs. Exe impatiently, "is another invitation from Mrs. Boreleigh, asking us to one of her bothersome dinners. I hate them!"

"Oh, tell her we have a previous engagement," said her husband.

"No," said Mrs. Exe, virtuously, "That would be a lie. Edith, dear, write Mrs. Boreleigh that we accept with much pleasure."—*Exchange*.

Illustrations from Recent Events

PAUL J. GILBERT, Bowling Green, O.

The Armenian Question 542

Rom. 3:13-18; 2 Tim. 1:7.

"Osman Agha, after seizing the property of all the Christians, set fire to the Greek and Armenian quarters. The sight was most horrible. All the streets and alleys were blocked by the culprits so that those attempting to escape were either shot or pushed back into the fire irrespective of age or sex. In less than five hours 1,800 houses were burned down with their residents. Crimes, unheard of in the history of vandalism, were committed against maidens and children. And while they did this, hey cried, 'Let your Englishmen and Americans, your Christ Himself, come now and save you!'"

"All the Greek villages of the region of Samoun were burned, the property of the inhabitants seized, young men and women violated and carried off to the mountains. Many a young woman, choosing to die rather than be disgraced, committed suicide."

That is not "movie stuff" nor did it occur during the Great War. It is history since peace was declared, within the past few months. And the answer of Englishmen and Frenchmen is to give the Turk a new lease on life! And the answer of Americans is to draw back. What then will be the answer of Christ through his representatives?

Christian Civilization 543

1 Cor. 12:6; Acts 10:34.

Gandhi, the Indian revolutionist, regards modern civilization as "the worship of the brute in us" and says that "it is not possible to conceive God's inhabiting a land made hideous by the smoke and din of mill chimneys and factories."

But it is vastly easier to think of God inhabiting such a civilization than one where millions of child widows live a life accursed, and woman rarely smiles, so great are her burdens and sufferings; where impurity is one of the fundamentals of religion, and dirt and filth of body and mind are rule rather than the exception.

Signs in the Desert 544

Isa. 43:19; Matt. 28:19, 20.

Along the Mexican border, in Arizona, some 60 or 400 persons have perished by thirst. Recently a number of sign-posts were stationed at various points indicating to tourists where water could be obtained, for the entire region is so arid and the watering places so widely separated that some such plan is necessary to save life. There are many prosperous, fertile districts in the vicinity, but they are separated by these great stretches of desert.

It is the privilege and duty of the church to see that the thirsty world is apprised of the availability of the water of life. Let us plant the "signs" all along the way and in every place. There cannot be too many.

Corroded Coins 545

Matt. 25:27; Rom. 2:13.

The other day I saw some pennies that a miser had hidden away. They were corroded almost beyond recognition. From previous knowledge alone could we guess at their inscription. How differently they looked in the shop keeper's hand from the pennies that were bright with use, worn bright by purchasing many a necessity, or luxury perhaps, as they were added one to another. But the corroded pennies were still the coin of the country. Their face value was not changed by their lack of use. It seemed a picture-story of our faith. Faith is the current coin in the realm of heaven. We can let it corrode in some dark corner, or we can let it come bright with use as we use it in divine traffic with heavenly things.—Sunday School Times.

Be Honest 546

Luke 6:31; 2 Cor. 8:21.

David Livingstone said of his ancestors: "My great-grandfather fell at the battle of Culloden, fighting for the old line of kings, but the only family tradition of which I feel proud is this: one of my forefathers on his deathbed said to his children round him, 'I have searched diligently all the traditions of our family, and I never found that there was a dishonest man among our forefathers. If, therefore, any of you take to dishonest ways, it will not be because it runs in our blood. I leave this precept with you, Be honest!'"

The Seeing Eye 548

Acts 26:19; Prov. 29:18.

How do you visualize your job? Three stonecutters were working on a stone. A stranger asked the first what he was doing. "I'm working for \$7.50 a day," he replied. "And you?" the stranger asked the second. "I'm cutting this stone," growled the laborer. When the question was put to the third stone-cutter, he answered, "I'm building a cathedral."—The Christian Register.

Church Men the Best Nominees 549

Prov. 14:34.

A religious census of the present United States Congress shows, it is reported, that of the whole membership of the house of representatives—435 at present—only 121 fail to acknowledge at least an affiliation with some church. There are 258 who report themselves communicants in the churches they prefer. Among ninety-six senators there are fifty-eight church members, and only twenty-seven fail to admit any church allegiance. In the lower house the Catholics are outnumbered by avowed Protestants more than twelve to one; in the upper house more than eight to one.

(The latest figures from the Federal Council are that of the 435 representatives 281 are members of Protestant churches, and 18 are avowed Catholics.)

While it is a notorious fact that the mass of so-called "active" politicians in most local con-

stituencies are distinguished for almost anything except churchliness, and while as a whole Catholic voters are more apt to be busy in politics than Protestant voters, yet when it comes to picking candidates with enough personality and reputation to make a good run in a popular election, creditable standing in church—especially in a Protestant church—proves an asset of very substantial political value. That no doubt is the reason why in high public office the proportion of church men is so immensely greater than in the general proportion.—The Continent.

Recognizing the Inevitable Benefits 550 Rom. 1:16-17; Col. 3:23.

An Anglo-Indian gave a Y. M. C. A. field missionary a large subscription, saying: "Now understand me. I am no churchman, and do not pretend to be. Then why did I give the money to help along your work? Because that work means money to me. Before you came to India with your missions and clubhouses, life for a business man was not worth living. Now all is changed. I can go away for weeks, knowing that my employees will behave themselves and protect my interests; whereas, before, my clerks stole from me, my foreman lied to me, my workmen fought and quarreled. Every employer of labor in India will tell you the same story."

The New Are Better 551 Eccl. 7:10; Jno. 14:12; Acts. 2:39.

The making of violins a few years ago was considered almost a lost art, the old ones of Stradivarius and others being considered without equals but a recent article tells us:

The modern violin is superior to the ancient, according to the decision of a critical audience of music students and musicians of Paris. Six old violins and six of modern make were selected for the test. Among the old violins were instruments by Stradivarius, Guaragnini and Amati. All 12 were numbered and lots were cast for the order in which they should be played. Before an audience of critics, in a darkened conservatory, the player performed on each violin in succession. Like the audience, he was in the dark and could not know what violin he had in his hands. Each member of the audience held a voting card, and an easy victory went to the moderns.

That is just as true of human lives as it is of violins.

WHAT THE BEAR STORY SHOWED

A visitor to a Sunday School, being invited to address the children, took for his theme the familiar story of the little ones who mocked Elisha while on his journey to Bethel—how the young ones taunted the prophet and how they were punished when the two she-bears came out of the woods and ate forty-two of them.

"And now, children," said he, "what does this story show?"

"Please, sir," came from a little girl in the front row, "it shows how many children a bear can hold."

LOOKING AHEAD

"When I'm big I'm going to marry a doctor or a minister," declared Jennie.

"Why, darling?" asked her mother.

"Cause if I marry a doctor I can get well for nothing; and if I marry a minister I can get good for nothing."

HIS ONE CHANCE

"I believe," said the impatient man as he put aside the telephone, "that I'll go fishing."

"Didn't know you cared for fishing."

"I don't ordinarily. But it's the only chance I have of finding myself at the end of a line that isn't busy."

THE TRUTHFUL FISHERMAN

He had been fishing, but with bad luck. On his way home he entered a fishmonger's shop and said to the dealer: "Just stand over there and throw me five of those biggest trout!"

"Throw 'em? What for?" asked the dealer in amazement.

"I want to tell the family I caught them. They may be a poor fisherman, but I'm no liar."

TELLING AGE OF TURKEY

"Casey," said Pat, "how do yez tell th' age of a tu-u-rkey?"

"Oi can always tell by the teeth," said Casey. "By the teeth!" exclaimed Pat. "But tu-u-rkey has no teeth."

"No," admitted Casey, "but Oi have."

SINKERS

A country housewife of good intentions but little culinary knowledge, decided to try her hand at making doughnuts. The result was somewhat on the heavy side, and after offering them to the various members of her household she threw them to the ducks in disgust.

A short time afterwards two urchins tapped at her door.

"Say, missus," they shouted, "your ducks 'ave sunk!"

RATHER THIN

A minister met one of his flock who had been absent from church for some time and said, "Mrs. —, you don't come to church often now." "No, I don't," she replied. "But," said the minister, "I feed you with the sincere milk of the Word, don't I?" "Yes," was the prompt answer, "but I like it condensed."

TEN LITTLE DUTIES

Ten little duties! Does no good to whine;
Skip about and do one, then there are nine.
Nine little duties; it never pays to wait;
Do one quick, and, presto! there are eight.
Eight little duties; might have been eleven;
One done in no time; now they're just seven.
Seven little duties: 'tisn't such a fix;
Do one more, and—bless me!—they're only six.
Six little duties, sure as I'm alive!
Never mind, one's over; now there are only five.
Five little duties knocking at our door;
Lead off one to Doneland, that leaves only four.
Four little duties, plain as can be;
Can't be shirked—one's over—leaving only three.

Three little duties: like a soldier true
Meet them and vanquish one; then there'll be but two.

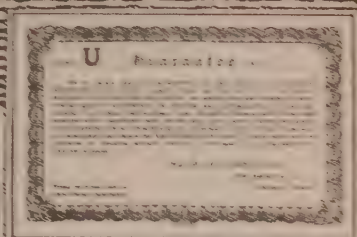
Two little duties between you and fun;
In just a minute longer there'll be only one.
One little duty: now what will you do?
Do it! Why surely, now you are through!

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Every purchaser of a De Vry Projector gets a real guarantee—read it. And the De Vry Corporation makes good on that guarantee. We have hundreds of these great lanterns last year on out in other sections of the country. In the face of these facts would there be any doubt in your mind as to the De Vry Projectors in service that Otto's ability to keep pace with the repair orders, single-handed. A series of pictures is sent to you in camera work, and shown in ten days, but in deliverability. When a De Vry, you know you can show a picture wherever you please. The De Vry and be safe and successful as an exhibitor.



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HOW GORDON DRAWS 2200 PEOPLE TO MID-WEEK SERVICE

In a former article last year we reported at some length the remarkable story of Dr. James L. Gordon's phenomenal ministry to San Francisco. We have taken pains to follow up his methods and can testify that he still continues to attract and hold the people. When a minister can systematically and continuously interest more than 2000 people in a Wednesday evening service there must be something remarkable about the man or his methods. He has attracted national attention. The editor of "The Presbyterian Magazine" wrote him a letter some months ago asking Dr. Gordon how he gets 2000 people out to his Wednesday evening service. Dr. Gordon replied in characteristic fashion describing his famous "Question Drawer" method.

"This Question Drawer was originally held," says Dr. Gordon, "in the lecture room of the church, but grew to such splendid proportions that we decided to transfer it from Wednesday evening to Sunday evening, and now have had an average attendance for the past ten months of eighteen hundred persons. We might have even more, but the number stated indicates the seating capacity and standing capacity of our building. Frequently hundreds are turned away.

"The reason for the large attendance at our Sunday evening Question Drawer is not to be found in the mental power or personal eloquence of the writer, but the real fact is that our congregations are drawn together by a program of questions, prepared and edited by

your humble servant, and published in the five daily newspapers of San Francisco. We occupy a space equal to eight inches, double column, in every one of our newspapers for the Saturday issue and in two cases we use the advertising columns of our Sunday issue.

"When I first arrived in San Francisco, which was about eighteen months ago, I found the usual difficulty in arresting the attention of the community and securing anything above a regular and normal audience at any of our Sunday services. I noted, however, that the Question Drawer, conducted on Wednesday evening, was attracting attention, all out of proportion to its usual place in the program of church activities, so I decided that the people of San Francisco desired to have their personal questions and individual problems dealt with. I therefore sought to discover what the people were interested in, and concerned about. I finally thought that I had made the discovery that the interest of the most people can be discovered by finding out the type of literature which they read most persistently. In other words, people are thinking about subjects, questions and problems which they are reading about.

"This to me was a splendid discovery and now, week by week, with a five dollar bill in my hand, I buy a good selection of all the periodicals, magazines, intellectual monthlies and news sheets to be found upon our news stands. From the reading of this type of general literature I prepare a program of twenty-four questions, twelve for Sunday evening and twelve for Wednesday evening, and announce

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NOTE:—It has been suggested that we list in The Expositor from time to time such cuts as may be used by our subscribers in their church bulletins and announcements.

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We believe our subscribers will appreciate this service which gives them new electrotypes at cost to us plus postage.

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READY, FORWARD, MARCH!
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For
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Sunday

In our Splendid Men's Class is:

Every Member Present

Please be there. Bring a friend.

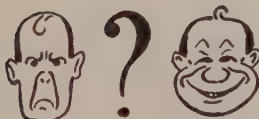
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GAME
of LIFE

Sunday Talks
to Young People and
People who Never
Grow Old.

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NOT ME

I DO

No. 410—50c



WHY NOT PULL THE SAME WAY?

No. 420—50c



"Remember"

No. 401—\$1.00



THAT BOY of yours is trying to walk in his father's footsteps. You want him honest, truthful and fair. Where can he learn these virtues better than in the home and in Sunday school?

¶ "Why should I go to church or Sunday school while Dad plays golf or takes the auto out?" Many a youth has asked himself this.

Take Him to Church

¶ Lessons learned in youth will never leave him. Give him the best possible moral foundation. He will go to church most willingly if you go also.

¶ If you are not tied to another congregation, come Sunday and worship with us.

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the dual program in the Saturday issue of all of our daily newspapers.

"The result is that our attendance for the three services of the week—Sunday morning, Sunday evening, and Wednesday evening—aggregate five thousand persons, and their comments to me, every week, through the mail, serve a voluminous stream of material which I can incorporate in the future program to be published. I receive fully a hundred letters a week, bearing on the subject, questions and problems dealt with in the two classes which I have described."

MAKING THE CHURCH ATTRACTIVE AND COMFORTABLE

Janitors and ushers are important personages in the conduct of church services. They can help or hinder the service, make or break the minister. Besides these two factors the condition and management of the auditorium is of prime importance. Clarence Larkin has put these facts in a terse way in an article in "The New Era" magazine. It would be rendering a service to the cause to have this advice printed and copies put into the hands of trustees, ushers, janitors and building committee.

"It is said that Bishop Potter in dedicating a new church once said: 'This is a beautiful church—there are only three faults that I can find with it. You can't see in it, you can't hear in it, and you can't breathe in it.' To make a church building attractive these three faults must be avoided. The proper lighting of a church building by day or night is most important. The windows must be of sufficient size and number to give abundance of light. If they are of colored glass, the coloring in the glass should be of light tints so as to not obstruct the light. No windows should be in the pulpit end of the building, as the glare will blind the eyes of the congregation. The building should be lighted by electricity from above. The lamps should be enclosed in white translucent globes that will give a mellow light. There should be no lights behind the speaker to blind the audience and prevent the seeing of the preacher's face. But his form should be illuminated by reflected light so the play of his features, etc., can be seen. The whole building should be flooded with light and there should be no dark corners, vestibules or stairways, and red lights, indicating exits, should be installed. They make an audience feel safer. Gas for lighting should not be used, as it vitiates the atmosphere.

"The acoustic properties of a church auditorium are of prime importance. People will not go where they cannot hear, or where it is a constant strain to catch what is being said. It takes away all the pleasure of the service. The best form of an auditorium is a rectangle two-thirds as wide as long, and half as high as wide, with a flat ceiling. The bad acoustic properties of Gothic formed ceilings may be remedied by putting in a flat ceiling. An echo or resonant sound is often corrected by stringing wires across the auditorium to break the sound waves.

"But a church building may be beautifully lighted, and perfect as to hearing, but badly

ventilated. No one wishes to be long in a stifling atmosphere that causes headache and sleepiness. The windows should be so constructed as to permit the entrance of fresh air. When it is necessary to open them for that purpose they should not be opened on the windward side, or the air will blow on the heads of the people and cause colds. The janitor and ushers are responsible for the condition of the air in the auditorium. The janitor when cleaning the building during the week, and after every service, should throw the windows and ventilators wide open and completely change the air in the building. The ushers should watch the audience and when they see signs of sleepiness, or notice the removal of wraps or a resort to fanning they should admit some fresh air.

"Proper attention should be paid to the ventilating, so as to quickly heat up the building. The pews for comfort should be made to conform in back and seat to the shape of the body. They should be uncushioned for sanitary reasons, and be so arranged as to permit a good view of the pulpit platform. This can be done by arranging them in circular form on a dished floor, or by having a high platform in back and seat to the shape of the the auditorium. The interior decoration of the walls has much to do with the attractiveness of a church building. The coloring should be in light tints, and the body color one that is soothing to the eye, as a pale, warm green. The whole color scheme of the walls, carpet and interior woodwork has much to do with the attractiveness of a room. In short everything should be done in the construction of a church edifice that will make it comfortable and suitable for religious services."

AN OLD INDEPENDENT

Remarkably independent is an aged army officer, on the retired list, whose age is not less than ninety-two. For some years his family had been worrying about his habit of travelling about alone. When he last proposed to go to Philadelphia to see some friends they urged him to let his daughter accompany him. But the old fighter would have none of her.

"A man of my age," said he, "has all he can do taking care of himself without having a woman tagging around with him."

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Important Recent Books

REV. I. J. SWANSON, D. D.

The Reconstruction of Religion, by Charles A. Ellwood, Ph. D., Prof. of Sociology, University of Missouri. 323 pp. Macmillan, New York. A notable book. The author is a distinguished sociologist, and evidently an earnest Christian. He believes that religion has been too individualistic, and that it must be wrought out in family, economic, and political life, to fulfill the program of Jesus for the world. This is not new; but the presentation of the topic is fresh and vigorous.

Apology and Polemic in the New Testament, by Rev. Andrew Heffern, D. D. 411 pp. Macmillan, New York. This scholarly work throws new light upon the development of Christian teaching in N. T. times, through its study of the methods of the early church in winning converts. This was done, the author shows, not only by their witness to Christ directly, but by their defence of his teaching against Judaizers, the Roman State, and Gnosticism, with further development of Christian teaching through confirming and establishing converts in the faith of Christ.

The Simple Gospel, by H. S. Brewster, 201 pp. Macmillan, New York. The heart of the "Simple Gospel", the author maintains, is the Sermon on the Mount, which is to be taken literally. Two mistakes are made, he affirms, in interpreting the Gospel; one by social reformers who minimize personal religion; the other by Christians who are individualists, and neglect its social application. A correct view of the Simple Gospel requires, he urges, personal religion and socialized Christianity. A thoughtful and stimulating book.

The Book of Job, by Moses Buttenwieser, Pr. D., Prof. of Biblical Exegesis, Hebrew Union College. xiv 370 pp. Macmillan, New York. This scholarly work suggests a rearrangement of chapters 16-37 (which as now arranged present recognized difficulties), gives a new translation by the author, an interpretation of Job's religious philosophy, notes on the text, and an appendix containing the vocalized Hebrew text. The interpretation is of special interest to Christians as it comes from an eminent Jewish scholar.

Prepare to Meet God, by L. R. Scarborough, D. D. 125 pp. Doran, New York.

The Tears of Jesus, by L. R. Scarborough, D. D. 125 pp. Doran, New York. Heart-searching, tender, and moving evangelistic sermons, by a great Southern Baptist preacher.

Sermons for Special Days, by Frederick D. Kershner, D. D., Prof. of Christian Doctrine in Drake University. 223 pp. Doran, New York. Eighteen sermons for special days of the Church Year, patriotic occasions, Labor Day, Thanksgiving, Commencement Day, etc. Dr. Kershner's discourses are marked by fine Christian idealism, admirable literary style, apt illustrations, and spiritual power.

Parables for Little People, by Rev. J. W. G. Ward, 219 pp. Doran, New York. Dr. Campbell Morgan, formerly pastor of the London Church where Mr. Ward is now minister, writes an appreciative foreword to this book. The fifty two sermonets in this book show the secret of Mr. Ward's power in interesting children. He is simple, direct, imaginative, and practical, and has the charm of an accomplished story teller.

Tell Me A Hero Story, by Mary Stewart. Illustrated by S. M. Palmer. 320 pp. Revell, New York. Every child loves a "hero" story; and Mary Stewart excels in telling such stories. They are from many lands, from ancient Egypt to modern America. They will hold the interest of children and will inspire to useful and noble living.

Tell Me a Story of Jesus, by Mary Stewart. 255 pp. Beautifully illustrated. Revell, New York. Stories of Jesus Christ, the greatest Hero of all. Written with sympathetic insight, reverent imagination, and dramatic expression.

While giving free play to the imagination, the author keeps true to the essence of the Gospel story.

The Non-Sense of Christian Science, by Albert Clark Wyckoff. 269 pp. Revell, New York. This title is not derivative but descriptive; for Eddyism rejects all sense knowledge as false, and erroneous. This book pulverizes the fundamental teachings of Christian Science, showing the system to be non-Biblical, non-scientific, and non-Christian. Its non-sense healing, and non-sense revelation are also disproved. One of the keenest, fairest, and most convincing books against Eddyism; in our judgment, it is unanswerable.

Spiritual Health and Healing, by Horatio W. Dresser, Pr. D. 314 pp. Crowell, New York. An exposition of the Quimby philosophy and method of healing. Dr. Dresser pleads for a return to the beliefs of the church in the early days, where he affirms, regeneration of the soul meant also regeneration of the body. He writes in a fine religious spirit, and there is much truth in what he says about the vitalizing effect of spiritual renewal on bodily health; but we cannot commit ourselves entirely to his point of view. He would depend entirely upon spiritual forces for the healing of the body.

In His Image, by William Jennings Bryan. James Sprunt Lectures, 1921. 266 pp. Revell, New York. Third edition. This book is creating a tremendous stir in religious circles. Mr. Bryan is an eloquent expounder of the old orthodoxy. Mr. Bryan is a great and admired leader in the field of practical religion. However, he ought to remember that there are multitudes of earnest Christians who believe in theistic evolution.

A Spiritual Pilgrimage, by Rev. R. J. Campbell, M. A. 300 pp. Appleton, New York. The author's recent "Life of Christ" will awaken fresh interest in this earlier book, in which he tells the story of his life and its religious development, and gives his reasons for leaving the Nonconformists and joining the Anglicans.

The Future of the Churches, by Roger W. Babson. 110 pp. Revell, New York. Mr. Babson shows the way to a brighter future, if the church becomes more democratic, gets nearer to the problems of the common people, and lead out as strongly for social and civil righteousness, as she now does in matters purely spiritual.

Europe-Whither Bound?, by Stephen Graham. 224 pp. Appleton, New York. Mr. Graham, who has recently visited the great capitals of Europe to observe the effects of the Great War, he gives a series of graphic pictures of what he found. He is a trained observer, an interesting writer, and a man of sound judgment. The chief value of the book lies in its description of the Europe of today, slowly readjusting itself after the terrible experiences of the War,—an answer to the question, Europe Whither Bound?

China Awakened, by Min-Chien T. Z. Tyau LL. D. xvii + 475 pp. Illustrated. Macmillan, New York. Dr. Tyau is one of China's leading publicists, and was technical adviser to the Chinese delegation to the recent Washington Conference. He was educated in England, and has served for several years on the staff of the Chinese-American College, Peking. He is himself a good example of "awakened China." He tells of his country's progress in education, marriage reforms, the new womanhood, growth of public opinion, the new patriotism, industrial and commercial undertakings, labor's awakening, judicial reforms; and describes China's international relations, giving a detailed account of Japan's grasping and unfriendly policy. He pleads for the help of the Great Powers as China strives to take her place as a modern state in the family of nations.

China's Place in the Sun, by Stanley H. xxix + 212 pp. Illustrated. Macmillan, New York. Another book on China, covering much



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of the ground of Dr. Tyau's volume, but written in more popular style. For American readers it has a chapter on America's Stake in China, and another on American-Chinese relations. His chapter on Christianity in China is heartening.

What Japan Thinks, edited by K. W. Kawakami, 269 pp. Macmillan, New York. A series of essays by leaders of Japanese thought, representing many and even opposing schools of opinion. We get the Japanese view-point on such topics as, "A World Unsafe for Democracy, the Monroe Doctrine, and the League of Nations, Liberalism in Japan, Japan's Navalism, the War's Effect Upon the Japanese Mind, Illusions of the White Race, Can Japan Be Christianized?", etc. Both reactionary and liberal views are included in the essays.

The Real Japanese Question, by K. W. Kawakami, 269 pp. Macmillan, New York. A candid examination, from the Japanese standpoint, of Japanese-American relations. The author discusses California's Alien Land Law, "picture" marriages, Japanese language schools, dual citizenship, Japanese associations in America, etc.

The Foundations of Japan, by J. W. Robertson Scott, 446 pp. 85 illustrations. Appleton, New York. The author spent over four years recently in Japan, traveling 6,000 miles visiting all the great rural districts. He gives us an insight into the life of the common people. He interprets the Japanese mind, its reactions towards the world outside, its ideals of life, and its moral and religious codes.

(Correction) Natural History Studies, by Thompson, recently noticed, should have been credited to Holt, New York, as publishers.

Many immigrant groups in this country are entirely without religious reading, for newspapers of religious character in their own language are not published. An exception must be made of such religious literature as is produced by such cults as Millennial Dawnists or the Seventh-day Adventists. In the language of these immigrants has been translated the most radical social teachings of the country. Many things which would not be printed in English have been circulated in the past through the medium of the foreign language newspapers. These papers never fail to treat churches and preachers in a contemptuous manner, often retelling ancient falsehoods concerning them. There is a field here for the Home Missions Council. Journals supported jointly by the large denominational groups would not prove a very great burden on any single society and would be of large significance in the future of Christianity in this country. A group of churches in Buffalo recently took a census of their neighborhood and found that 136,000 of the 153,000 people in the district were foreign born or the children of foreign born. Fifty-four per cent of these attend no religious service. If these immigrant groups are influenced only in one direction, away from the church, it means that in the future we will have in this country a solid anti-religious class which will be more difficult of approach than in these impressionable days. There is authority in the printed page. A great many people believe that when a thing is printed it is true. Religion must not only talk itself on street corners and in mission halls, but it must use the modern propagandist tools, speaking the message boldly after the manner of various kinds of successful propaganda. Foreign missions has now established some great mission journals for the lands beyond the sea. Is home missions to be any less modern in its methods?—Christian Century.

ONE ON THE DOCTOR

The doctor's small son was entertaining a friend in his father's office, and they were looking with awed admiration at the articulated skeleton in the closet. "Where did he get it?" asked the small guest in a whisper.

"Oh, he's had it a long time, I guess maybe that's his first patient!"



Christian Science So-Called, Henry C. Sheldon. The Abingdon Press, N. Y.

The Truth About Christian Science, James Snowden, The Westminster Press, Philadelphia, Pa., \$2.40.

The Non-Sense of Christian Science, Albert C. Wyckoff, Revell Co., N. Y.

The Quimby Manuscripts, edited by H. W. Dresser, Thomas Y. Crowell Co., N. Y.

Here are four books of importance upon the ever present problem of Christian Science. The last one in the list contains the manuscript that have been referred to so many times as the source of Mrs. Eddy's teachings.

General Psychology, Walter S. Hunter, University of Chicago Press, Chicago.

The Foundations of Psychology, J. S. Moore, Princeton University Press, Princeton, N. J. \$2.00.

Psychology from the Standpoint of a Behaviorist, J. B. Watson, J. B. Lippincott Co., Philadelphia, Pa.

The Psychology of Adolescence, Frederick Tracy, Macmillan Co., N. Y., \$2.50.

Dynamic Psychology, R. S. Woodworth, Columbia University Press, N. Y.

Psychology and the Christian Life, T. W. Pym, George H. Doran Co., N. Y., \$1.50.

Here are six excellent books on psychology that might throw much light on the whole work of a modern minister who has constantly to do with people.

Old Trails and New Borders, Edward A. Steiner, Revell Co., N. Y., \$1.50.

This is Dr. Steiner's 14th volume and an interesting account of what he found in Europe after the war, especially the humanitarian work of the Friends.

More Hunting Wasps, J. H. Fabre, Dodd Mead & Co., N. Y. This wonder book of nature is good to read out doors under a friendly tree.

Ptomaine Street, Carolyn Wells, J. B. Lippincott Co., Philadelphia, Pa., \$1.25. A fine take-off of "Main Street."

If Winter Comes, A. S. M. Hutchinson, Little, Brown & Co., Boston, \$2.00. This is a thrilling tale and a work of art. Said to be by innumerable critics one of the best books of our times.

The Mystery Girl, Carolyn Wells, J. B. Lippincott Co., Philadelphia, Pa., \$2.00.

Gold Killer, John Prosser, Doran, \$1.75. No in the same class as these others but reveals state of society worth looking into.

The Poisoner, Gerald Cumberland, Brentano's, N. Y. The story of a mighty struggle against temptation and cure through psychoanalysis.

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"I'm sure I've tried 'ard to make it 'omelike ma'am," was the reply. "I've took up t' parlor carpet and sprinkled sawdust on t' floor, and put a beer barrel in the corner. But lor', ma'am, it ain't made a bit of difference."

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John Wesley: "It is frequently full, giving a sufficient explication of the passages which require explaining. It is in many parts deep, penetrating farther into the inspired writings than most other comments do. It does not usually entertain us with vain speculations, But is practical throughout; and usually spiritual, too, teaching us how to worship God, not in form only, but 'in spirit and in truth.'"

George Whitefield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitefield read it continuously through four times.

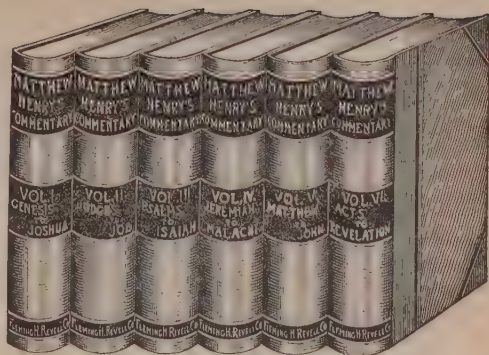
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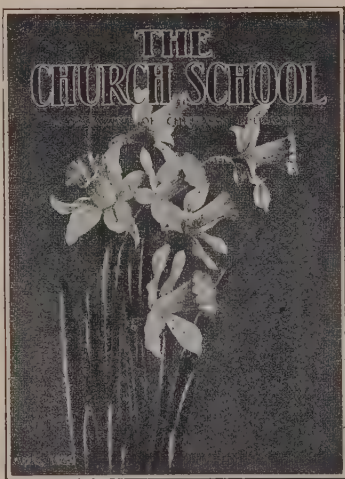
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REACHING PEOPLE AT LAKE AVENUE

In answer to an inquiry about his "Fireside Sermons," Dr. A. W. Beaven, pastor of the Lake Avenue Baptist Church, Rochester, N. Y., writes the following interesting and helpful letter:

In regard to attendance, we of course are reaping the reward, in our Church School, of our new departmentalized building which is now two years old so that we have had time to work out a program adapted to it which enables us to utilize it to the full and already some of the departments are crowded.

We are thoroughly departmentalized, beginning with the cradle roll and going through the Young People's Department, including cradle roll, home department, cradle roll class, which is the class of little ones too small to come into church or Church School but not the real cradle babies, then the Beginners' Department, Primary, Grammar School, Junior High School, High School, Young People's Department and the Adult Department. Each department with its own superintendent, secretary, etc. The attendance has naturally increased as each department has perfected its own work and used different methods for a steady increase in growth. We have discouraged contests except among our own classes and that only on certain kinds of points, such as regular attendance of registered members, memory work, and things of that kind rather than contests for numbers.

We have a three period session, the worship session which is in connection with the morn-

ing service, up to 11:15 at which time the children march out to a recessional hymn, come down the center aisle and marching out to the side aisles, all of the children through the Junior High Department marching; we have averaged about 280 boys and girls each Sunday who have marched out and the procession is very inspiring to the parents and older ones and makes them anxious to have their children there and to be there themselves. Then they go to their rooms for the second period and then the third period is the regular class hour with the teachers. The second period is a morning group period. Our Sunday morning congregations have averaged over 900 and our Sunday evening congregations over 1000 and our Church School over 900.

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marriage—the home—parenthood—and some phase of the old people in the home. After these young people's services we have had a "Pastor's hour" around the fireplace in our social hall where they could ask questions, or have a sing with apples, and close with a personal prayer service of some sort. We try to have our deacons and trustees and their wives at this hour so that the young folks who are strangers may meet some of the business men and the girls may meet some of the women of the church. We find these evenings have been a source of real good to many of the young people and to our own people.

The Forward Step Week was a week set aside, instead of the Week of Prayer. During the week each night was set aside for some organization or department which was definitely asked to take some forward step as its goal for the year. The results were fine and it was worth while. Once a year we have an "all day retreat" when all of the heads of the departments get together with the pastor for prayer and conference and planning the work for the year. This is usually held early in the fall, and is one of the most valuable meetings I have with my workers. We ask them definitely to set the day aside and it is gratifying at the way even the business men take this time for conference.

A BEEHIVE OF ACTIVITIES

Eighty per cent of the colored population of Cleveland, Ohio, live within the circle of influence of Cory Methodist Episcopal Church. We are reaching out in every possible way to serve these people and minister to their needs. A representative of the City Association of Charities is teaching social service classes two evenings a week, to secure volunteer workers to play the "big sister" to the girls and women who are down, with another group to perform the same service to the girls before they go down. These two classes number sixteen. Another worker is teaching a domestic science class of fourteen. A class of eight is being taught cleaning and pressing one evening each week. Another group of fourteen are looking up the dependents, needy, sick, aged, and infirm. One volunteer offers two hours a week to teach sewing classes, and still another offers to teach literature.

The Goodwill Industries are starting out finely. We are gathering shoes, cast-off clothing, wraps, hats, and other articles, and members of six Ladies' Aid Societies and two Missionary Societies, besides the workers of our church, give one hour each week mending, cleaning and pressing. We propose to clothe the poor who cannot buy, and sell at a very low rate to those who can pay a little. We have already sent some barrels to the Freedmen's Aid Schools of the South, and something to Africa.

We are organizing the "teen" age boys, and a volunteer offers to drill and supervise them. We are trying to get together a Boys' Brass Band of thirty-five pieces, and already we have the promise of sixteen. As a sample, I will cite the activities of a single evening: Choral practice in the auditorium, unit organization in the pastor's study, Ladies' Aid get-together meet-

ing in the ladies' parlor, Sunday School Board meeting in the Brotherhood room, and an Epworth League banquet in the lecture room and dining room. We propose to keep this plant from now on a regular beehive for activities.—Rev. J. B. Redmond, Pastor.

A new plan for deepening the religious life of the community was tried out recently in Malone, N. Y., when the Methodist, Congregational, and Baptist churches united in a series of five community services following a union watch-night meeting. The themes announced for the services were messages from five books of Paul—Thessalonians, Galatians, Philippians, Ephesians and Colossians. Each night one of the three pastors brought the condensed, central message of an entire book, the effort being to set forth, in thirty minutes, its fundamental truth and compelling challenge. " 'Book study' say the three pastors in their folder containing the program of the services, 'is the most fascinating and profitable kind of Bible study. It is believed that 'book preaching' will have an inspiration and authority far beyond topical or textual preaching."—Zion's Herald.

THERE IS NO DEATH

There is no death—
They only truly live
Who pass into the land beyond, and see
This earth is but a school preparation
For larger ministry.

We call them "dead"—
But they look back and smile
At our dead living in the bonds of flesh,
And do rejoice that, in so short a while
Our soul will slip the leash.

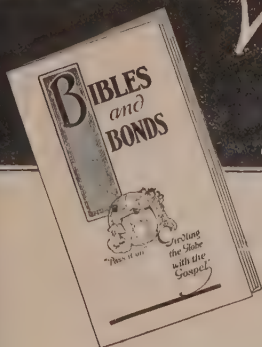
There is no death
To those whose hearts are set
On higher things than this life can afford
How shall their passing leave one least regret,
Who go to join their Lord?
—John Oxenham: The Vision Splendid.

GOOD PHRASES

A minister cannot overestimate the value of slogans, phrases and wordings generally. We note this first of all in the literature issued by the churches. Here are some rather good ones:
"A Good Sunday Means a Better Monday."
"Old Truths in New Clothes."
"Useless Unless Used." (Said of the literature table.)

"I'm Sorry"
Phil. 2:12, 13.

"Tears don't wash away wrong doing," sister was saying to little brother who had been disobedient; "they only wash salt out of your eyes." Johnny licked up a tear-drop on his upper lip and found that it was salty. "But mother told you to clean up, and you haven't and soap and water and the scrub-brush will wash that away." It was a practical little sermon on repentance; it not only weeps, but washes away the disobedience of sin by the changed life.



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MINOR PROPHETS

A Cake Not Turned

524

Hosea 7:8. Ephraim is a cake not turned.

The bread of the East is made in cakes about an inch thick, something after the order of a pancake. Instead of being baked by a steady fire in an oven, it was prepared upon the hearth by a fire of coals. If it were left unturned but a moment too long, one side would be burned to charcoal, while the other was still left raw reeking dough. Such a concoction would overpower the digestion of an ostrich; it was fit only to be thrown away; it was a complete waste of good material, out of which something nutritious and palatable ought to have been made.

Reading and Running

525

Habakkuk 2:2. There are few passages of Scripture more frequently misrepresented than the one in Habakkuk: "Write the vision and make it plain upon tables that he may run that readeth it." It is commonly construed as an exhortation to make the writing so legible that a man can read it even though he be running at full speed. The real meaning is: "Make your message so plain and pungent that every one who reads it shall be stimulated by it to run straightway with all his might either to publish it or execute it."—Baptist Teacher.

A correspondent in the Epworth Herald words it this way: "The message is not so plain that you see it as you run; it is so urgent that it will start you to running."

It is not as generally supposed running and reading, but rather, reading and running.

Two Kings

526

Zechariah 9:8, 9. To whom does verse 8 refer? We have no hesitancy in replying, "To Alexander the Great." The previous verses of the ninth chapter of Zechariah give an exact description of the effects produced by Alexander's campaign in Palestine and Syria. In those days "the eyes of all the tribes of Israel turned to the Lord" as the only hope of deliverance. Tyre did build for herself a stronghold, and "heaped up silver as the dust, and fine gold as the mire of the street." But the Lord cast her out. He smote her power in the sea. She was devoured by fire. Ashkelon saw it and feared; Gaza also and was very sorrowful. After two months' siege Gaza was captured, 10,000 slain and the rest made slaves. King Betis was bound to a chariot and dragged through the streets. Jerusalem humbled herself before God in the dust. What did he do? Zech. 9:8 gives the answer: "I will encamp about mine house because of the army, and because of him that passeth by and because of him that returneth."

The American Revision has "that none pass through or return."

All who are familiar with Maccabean history remember how that Alexander, neither in passing by Jerusalem on his way from Tyre to Egypt, nor on his return to Egypt to Chaldea, did any injury to the Jews, but conferred on them special privileges. This was not according to his original purpose. He threatened that as soon as he had laid Tyre waste he would also wreak his vengeance upon Jerusalem, be-

cause the high priest Jaddua refused to swear allegiance to him. Then the priests and people betook themselves to earnest prayer. Jaddua went forth to meet Alexander clad in priestly robes, and at sight of him the great warrior bowed in humble reverence. This high priest was the man whom he had seen in a dream, and he felt assured that he was a messenger of God and to his petitions he humbly listened. Jehovah himself stood as a shield between his house and people and the terror of the nations. Alexander passed by Jerusalem on his way to Egypt and returned en route for Babylon and did no harm to it, though he punished the Samaritans.

With Alexander's coming in pomp is contrasted the coming of Jesus, the Prince of Peace.

One trampled under foot helpless humanity in his thirst for glory and power; the Other lifted up the fallen, dried the tears of the widow and the orphan, filled despairing hearts with hope and love.

Alexander rode his proud warhorse, Bucephalus, to many a battle, perhaps loving that prancing steed more than he loved any human being, and when he died he built a city as his monument and called it Bucephalia. Jesus rode upon a humble little colt, never ridden by kings to battle, but by judges whose business it was to dispense justice and preserve the peace.

In view of the contrast between the two kings, was there not reason for the prophet to call upon Jerusalem to rejoice greatly and shout for joy at the coming of her King? "For he is just, and having salvation, lowly and riding upon a colt, the foal of an ass."

Both died at about the same age—Alexander at thirty-two, Jesus at thirty-three.—Bible Teacher.

THE MINISTER'S DIFFICULTIES

The minister is a soul-saver who, looking at the matter from the viewpoint of salary, is expected to save souls on an average basis of about three cents apiece, thus putting souls in the same class with yeast cakes and sour oranges. He is a chip of the old block on a sea of restrictions, and he usually finds the going somewhat rough. If he prays too much, he is a wind bag. If he prays too little, he is insincere. If his sermons tell the truth about things at home, he is a quixotic ass. If they generalize on remote matters, he is a milksop. If he calls too frequently on wealthy parishioners, he is a toady; if he does not call on them often enough, he is too proud. If he is unmarried, he is a fortune hunter; if he is married, he is uninteresting. If he lives comfortably on his salary, there is something queer about him; if he does not, there is something queer about him. Anyone who can be a minister and please everybody is almost too good to be true.—Kenneth L. Roberts, in "Life."

Be not disturbed by infidelity. Religion cannot pass away. The smoke of a little straw may hide the stars, but the stars are there and will reappear.—Carlyle.

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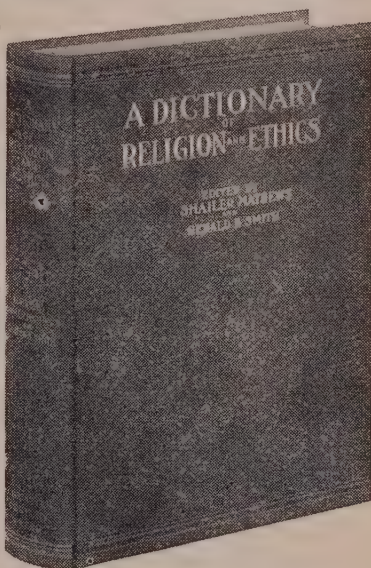
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Our Advocate

"We have an advocate." 1 John 2:1.

The majority of us feel crushed beneath a sense of sin. Our lives have been stained, blotted, polluted, desecrated. There is but one refuge. There is but one hope. We have it in these words: "We have an advocate." The word here translated "advocate" is in some other places translated "comforter." It is because he is the advocate that he is able to be the comforter.

I. His clients: 1. Men guilty. 2. Men guilty of offences against the Highest Being. 3. Men guilty of sinful habits as well as of sinful acts. 4. Men confessedly guilty. He espouses the case of such as these: "We have an advocate."

II. His case. Does he trust for a favorable evidence? or in the technicalities of law? or in the prejudice of the judge? Such witnesses could not be found. The law by which sinners are condemned has no flaw. The judge is immaculate and unbiased. He admits their personal guilt. Nothing is suppressed, nothing is justified. He pleads their relative righteousness. Speaks of their being in him. Shows what is in them is atoned for by what is in him. So illustrious is he, that our ignominy is lost in his glory; so pure is he, that our impurity is forgiven because of his virtue, so obedient was he, that our disobedience is atoned for by his merit. His plea is that of substitution—the cross versus human guilt.

III. His claims. He asks for us exceeding abundantly beyond all we could ask or think. His claims for us. 1. Pardon. Christ paid our debt—suffered in our stead. 2. Adoption. He asks that God may forgive us and receive us; taking us into his family; treating us as though we had never fallen. Adoption is the proof of the thoroughness of Divine forgiveness. 3. Sanctification. That the pardoned and adopted may be really what they are in the eye of God's law, viz. righteous. 4. Glorification. That even in heaven honor may be given us. That we may be illustrious as well as secure—dignified as well as happy.

Work Song of Triumph

Work:

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Work:

Thank God for the pride of it,
For the beautiful conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,
Mastering stupor and dull despair,
Moving the dreamer to do and dare,
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons deep
Rousing the torpid soul from sleep?

Work:

Thank God for the pace of it,
For the terrible, swift, keen race of it,
Fiery steeds in full control,
Nostrils quiver to greet the goal.
Work, the Power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track.
Speeding the energies faster, faster,
Triumphing over all disaster.
Oh, what is so good as the pain of it,
And what is so great as the gain of it?
And what is so kind as the daily load
Guiding us on through the rugged road?

—Forbes Magazine.

The Fallen Sign

1 Jno. 5:17; Matt. 27:5; Rev. 18:2

A man was once passing a saloon when he saw a drunkard lying in front of it. Opening the saloon door, he called to the bartender, "Say, mister, your sign has fallen down." The bartender came to the door, looked up at the street sign and said, "My sign is all right; I don't see anything the matter with it."

"O, I don't mean that sign, but that old booze there," said the man pointing to the drunkard who was struggling in vain to regain his feet.

The fallen signs are not confined to the old familiar booze-fighters. Our prisons are crowded with "fallen signs;" so are our divorce courts, our insane asylums. Sin marks its victims with unhappiness, restlessness. The habitual rejector of Jesus Christ is as sad a "fallen sign" as ever was a drunkard or a dope fiend.

Bishop Lambeth's recent book on medical missions gives two unique letters written in gratitude to missionary physicians. They are as follows:

Dear She: My wife has returned from your hospital cured. Provided males are allowed in your bungalow, I would like to do you the honor of presenting myself there this afternoon. But I will not try to repay you; vengeance belongeth to God.

Another's speech bewrayeth him in the wise:

Dear and Fair Madam: I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful. Yours reverently.

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"Your honor, I plead not guilty."

"But the testimony shows that it is twenty-five per cent water."

"Then it must be high-grade milk," returned the defendant. "If your honor will look at the word 'milk' in your dictionary, you will find that it contains from eighty to ninety per cent water. I should have sold it for cream."

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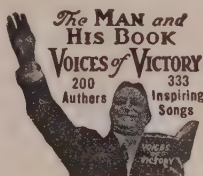


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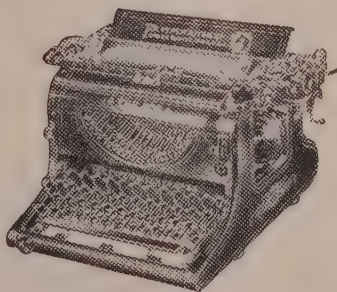
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DANIEL**The Writing on the Wall 523**

Dan. 5:5-28. Enigmatic writing, a species of modern "codes" and "ciphers," has always been in vogue in the orient. Mrs. Ghosn-el-Howie writes from Mt. Lebanon, giving a parallel to the inscription on the wall of Belshazzar's palace, and commenting on one word in Daniel's interpretation:

Dan. 5:17, "I will read the writing." Incensed at the refusal of his requests by the authorities at Bagdad, Sultan Muhammed el Ghaznawy wrote and threatened the caliph, saying: "If I but choose, I can deport the very stones of Bagdad to Ghaznat on elephants." The caliph duly returned a sealed answer. When the sultan opened it, only three letters were to be seen: "aleph" (a) at the top, "lam" (l) in the middle, and "mim" (m) at the bottom of the page. Then the sultan's countenance was changed in him, and his thoughts troubled him. The experts and specialists of his court, who represented the enchanters, Chaldeans, and soothsayers of Belshazzar, were summoned, and first one and then another took up the enigmatic letter with eagerness, but laid it down in despair. Then was Sultan Muhammad more troubled, and his lords were perplexed. At length, Abu Beke el Khasatany appeared and said: "I will read the writing unto the sultan." After due and reverent study of the three-lettered document, he said, "The letters a, l, m, spell the interrogative phrase 'Dost not' " (which opens chapter 105 of the noble Koran): "Dost not thou know that which thy Lord did to the army on elephants?" The verse is well known, and refers to an equally well-known historical incident,—namely, the invasion of Meccah and the Hedjaz by the Abyssinians on elephants when they were unexpectedly discomfited and routed. "You," said Abu Beke, "threatened the caliph by elephants, and he reminds you of the fate of elephants long ago. Beware!" The sultan repented, and sued for pardon. Enigmatic writing of this kind is many times referred to in the history of the country where Belteshazzar and Belshazzar lived and the art is not obsolete yet.

Dan. 5:27. "Art found wanting." Among all the epithets indicative of worthlessness and villany (and their name is legion in Syria), there is none more forcible or cutting than the epithet, "nakis," which the English translators represent by "wanting." Common people, but especially illiterate women, hurl it at their tormentors, but only when they are unusually provoked. Does "wanting" here show the manner of man Belshazzar was?

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The pastor gladly offers his services and will esteem it a great favor to be informed of anyone needing the same.

"I would be true, for there are those that trust me;

I would be pure, for there are those that care; I would be strong, for there is much to suffer; I would be brave, for there is much to dare;

"I would be friend of all—the foe, the friendless;

I would be giving and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh—and love—and lift."

Here we have the essential things people wish to know. What the minister looks like, how to reach him in time of need, and his attitude of mind and heart. After reading this card one would naturally feel comforted in knowing that such a minister could be reached.

FOR YOUR CHURCH CALENDAR

Church calendars can be made very valuable if you put a lot of thought into them. The people usually read everything that is printed there. From time to time we print in this department suggestions for this purpose. Here are a few:

Let Our Church Be:

A live church—activity, progressiveness, growth.

A warm church—sympathy, cordiality, friendliness.

A hopeful church—optimism, confidence, courage.

A serving church—doing for others at home and abroad.

A spiritual church—filled with the Spirit of God.—Quoted.

Realistic Art

The critic seemed struck with the picture. "This snow-storm painting is very fine, indeed," he said to the artist. "It almost makes me feel cold to look at it." "Yes, it must be realistic," admitted the other. "A fellow got into my studio one day in my absence, looked at the picture, and unconsciously put my fur overcoat on before he went out."

Needed Repairs

The old practice of badgering witnesses is still kept up in some western courts, sometimes, however, to the detriment of the cross-examiner.

Lawyer Smith, partially bald, and a very infrequent patron of the local barber shop, was grilling a witness on the stand.

"Now, Mr. Barker, you pass for an intelligent farmer, and yet you can't tell how old this barn is; and you have lived on the next farm for ten years. Come, now, tell us how old your own house is, if you think you know."

Whereupon the old farmer somewhat testily replied: "Well, it's just about as old as you are, and needs shingling about as bad!"

Slightly Confusing

Little Alice, who had learned to read words of one syllable only, pored for a long time over an article in the Sunday School paper entitled "The Legend of Santa Claus." Finally she asked in a puzzled tone, "Mother, what is the leg end of Santa Claus anyway?"

Undecided

"How did that race between the zebra and the giraffe come out?" asked little Jinks.

"It hasn't been decided yet," said Jorkins. "The giraffe's head came in two feet ahead of the zebra's, but his tail was three feet behind."

Misery Likes Company

A woman hired a taxicab. The door of the cab was hardly closed before the engine started with a jerk, and the cab began to race madly along, narrowly missing lamp posts, tram cars, and policemen. Becoming frightened, the woman rapped on the window of the cab and remonstrated with the chauffeur:

"Please be careful. This is the first time I ever rode in a taxi."

The chauffeur reassured the passenger as follows:

"That's all right ma'am. This is the first time I ever drove one."

When Music Hath Charms

Two Lancashire boys were expatiating on the relative merits of their fathers as musicians.

"My father is the greatest musician in the town," said one.

"Oh," the other said, "when my father starts every man stops work."

"How's that?" said the other. "What does he do?"

"He blows the whistle for meals up at the mill."

WHAT'S IN A NAME?

In a village church a baby was to be dedicated, and on the clergyman asking what name they had chosen, the father replied:

"Octopus, sir."

"What!" exclaimed the astonished divine. "You cannot call a child that absurd name!"

"Yes, sir, if you please," was the reply. "You see, it's our eighth child."

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Bobby pondered. "Grandma," he said at length, "mother told me not to be a bother, and if it's going to be any trouble, you can just as well make my pie reg'lar size."

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But now your brow is bald, John,
Your locks are like the snow;
But blessings on your frosty pow,
John Anderson, my Jo.

"John Anderson, my Jo John.
We clamb the hill together,
And mony a canty day, John,
We've had wi' ane anither,
Now we maun totter down, John,
But hand in hand we'll go,
And sleep together at the foot,
John Anderson, my Jo."

Or this from the same author:

"When rantin' round in pleasure's ring,
Religion may be blinded;
And if she gi' a random sting,
But little may be minded;
But when on life we're tempest tossed
And conscience but a canker,
A Correspondence fixed wi' heaven
Is sure a noble anchor."

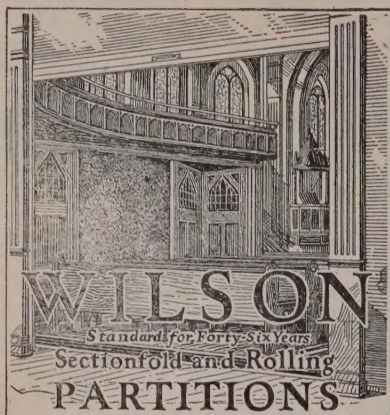
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